

FIVE
SERMONS
PREACHED
before the K I N G.

Viz.

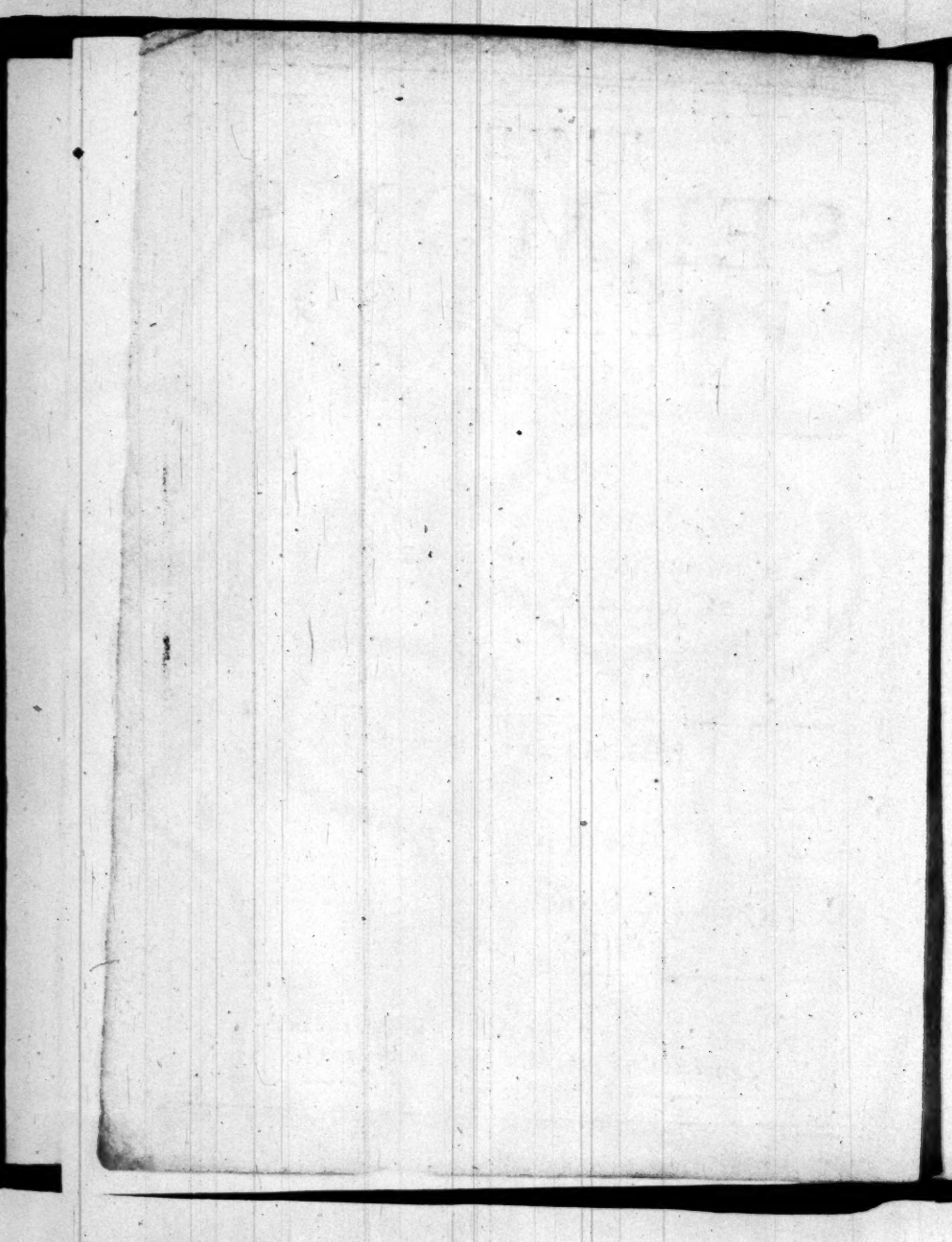
- | | |
|--|-------|
| 1. The Golden Chaine of mans Saluation. | } 2 } |
| 2. The fearefull point of <i>Hardening</i> . | |
| 3. The Churches Sleepe. | |
| 4. The Agonie of Christ. | |
| 5. The vexation of <i>Saul</i> . | |
-

By D. MAXEY, Deane of
Windfor.

The fift EDITION.

*The points handled in these Sermons are set downe in
the next Pages following.*

L O N D O N:
Printed for Clement Knight, dwelling in Pauls Church-
yard, at the signe of the holy Lambe. 1614.



The Texts, and principall Points handled in these five SERMONS.

The first SERMON. Of Predestination.

Rom. 8. 30. *Moreover, whom he predestinated, them also he called: and whom he called, them also he iustified: and whom he iustified, them also he glorified.*

The points handled herein are these:

- 1 Predestination.
- 2 Calling.
- 3 Iustification.
- 4 Glorifying.

The second SERMON. Of hardnesse of heart.

Exod. 10. 20. *And the Lord hardened Pharaohs heart, and he did not let the Children of Israel goe.*

The Points handled herein are these:

- 1 That there is an Hardening.
- 2 That God Hardeneth not.
- 3 How men become Hardened.
- 4 Most wofull to be Hardened.
- 5 The meanes to auoid it.

The third SERMON. The Churches Sleepe.

Cant. 2. 7. *I charge you, O yee Daughters of Iernsalem, by the Roes and Hindes of the field, that yee stirre not vp, nor waken my Love, untill she please.*

The Points handled herein are these:

- 1 The Person who chargeth.
- 2 The Person charged.
- 3 The Manner.
- 4 The Substance.
- 5 The Date.
- 6 The Conclusion.

The fourth S E R M O N. The Agonie of Christ.

Luke 22. 44. *But being in an Agonie he prayed more earnestly; and his sweate was like drops of blond, trickling downe to the ground.*

The points handled herein are these.

1 Feruencie or zeale of the Sacrificer :

He { Prayeth.
Sweateth.

2 Excellencie of the Sacrifice : ——— Bloud.

3 Plenty : ——— Drops trickling to the ground.

The fift S E R M O N. The vexation of Saul.

1 Sam. 16. 14. *But the spirit of the Lord departed from Saul, and an euill Spirit sent of the Lord vexed him.*

In this
Scripture
are to be
observed.

1 The cause of
Gods displea-
sure towards
Saul, which
was his sinne :

1 In Re-
ligion.

{ Vnauisedly taking vpon
him to offer Sacrifice him-
selfe, contrary to the di-
rection of Samuel the Pro-
phet.

2 In Iu-
stice.

{ Sparing Agag, and the
fattest cattle, contrary to
Gods commandment.

2 The punish-
ment inflicted
vpon Saul for
these sinnes.

1 Perna
damni.

{ The Substraction of
Grace, and losse of Gods
Spirit to direct him. *The
Spirit of the Lord departed.*

2 Perna
sensu

{ God gaue Sathan leaue to
worke vpon him. *An euill
Spirit sent to reue him.*

THE



THE
GOLDEN CHAINE
OF
Mans Saluation.

ROMANES 8. verse 30.

Moreover, whom he predestinated, them also hee called : and whom he called, them also hee iustified : and whom he iustified, them also he glorified.



Very Scripture (saith the blessed Apostle) given by inspiration, is profitable to instruct the man of God, and to make him perfect to good workes. Yet notwithstanding, if a man should seeke vpon purpose, and line by line trace the whole body of the Scripture ouer, of all others,

this one short verse is most diuine, most excellent : *Singulis sermones, syllabe, apices, puncta, in diuina Scriptura plana sunt sensibus* : In the holy Scripture, euery speech and sentence, euery verse, euery poynt and syllable is rich in sense, and full of diuine and holy Mysteries.

So it is here. For the points of doctrine, it containeth the whole summe of our religion : for the manner, it con-

1 Tim. 3. 6.

Hier. in cap. 3.
ad Ephes.

sisteth of a sweet gradation : for the matter, it is full of comfortable instruction : for the depth of the vnderstanding, it hath in it such sweet, profound, and heavenly Mysteries : that as it is written, the head of the Riuer Nilus could neuer be found : so the height, depth, and spirituall knowledge vvhich lyeth couched in this whole Verse, in euery poynt, in euery word, it is vnsearchable, it cannot be sounded. Concerning the Doctrine.

Surely, howsoeuer men doe liue at ease for a time in this life, and carelesly passe on in this busie world, yet the especiall and maine point, is the saluation of the soule, to be assured of the life to come : and if a man might be satisfied therein, then all vvere vvell, all vwere sure indeede.

Alas, this life endeth, and God knoweth how soone, euen this night before to morrow may my soule be taken from mee; and if I could proue vnto my heart, that God had chosen me to eternall life, then I should thinke my selfe the most happy and blessed creature aliuie. In this great and waighty point of saluation for euer, to answer a man throughly and soundly, to satisfie a mans heart and soule vnto the full, there is no one place in all the holy Booke of God, that can so briefly, so plainly, so sufficiently instruct vs, as this one short Verse.

The ancient Fathers, in the courle of their Writings, they doe call it, *The golden Chaine of our Saluation*, because each one of these : *Predestination, Calling, Iustification, and Glorifying*, are so coupled and knit together, that if you hold fast one Lincke, you draw vnto you the whole Chaine : if you let goe one, you lose all.

For the manner of my proceeding, according to the Fathers allusion : first I will vntie this Chaine, and weigh euery Lincke in his owne proper Ballance, and so handling euery poynt seuerally by it selfe, in the end I vwill knit them vp, and close them together againe. And here

here before I enter any further, I most humbly craue pardon, and fauourable construction in this matter. I know very well, I am to touch a very great and waightry point of Religion, indeede so secret and deepe, that I doe throw my selfe downe at the foot of Gods mercy-seate, beseeching him with all humblenesse, to support my weakenesse, to enlarge my heart, and to giue me an vnderstanding spirit, that whatsoeuer I shall speake, it may be with such truth of his word, with such zeale of his glory, with such reuerence of his Maiestie, as becommeth his seruant, and this holy place. For *Predestination* being so high a point, wherein offence may be giuen by wading too farre: by Gods assistance, it shall be touched so plainly, and with such moderation, as euermore I will be sure to keepe the rule of the sacred word of God for my guide.

The purpose and drift of Saint *Paul* in this place, is to proue to the Romaines, being then in persecution, that howsoeuer in this life, misery and afflictions did befall them, yet their saluation stood sure and most certaine, because it depended vpon the vnfallible purpose of God, which is here called *Predestination*. So that, *Predestination* is the secret and immutable purpose of GOD: vvh whereby hee hath decreed from all eternitie to call those whom he hath loued in his Sonne *CHRIST*, and through faith and good workes to make them vessels of eternall glory.

That God of his free mercy hath made choise of some to eternall life, it is apparant in diuers places, *Ephes. 1. vers. 5. He hath predestinated vs to be adopted vnto himselfe, through Iesus Christ, according to the good pleasure of his owne will.*

In the 2. to *Timoth. 1. the 8 and 9. verses, He hath saved vs, and called vs according to his owne purpose and grace, which was giuen to vs through Christ Iesus, before the world was.* So then, as the Potter hath power ouer the Clay,

Predestination part of the Gospel, may be preached of discreetly and reuerently.
Aug. de bono perf. c. 14. 15. 20
De corrup. & grat. c. 5. 14. & 16.
Pet. Mart. locis com. claus. 3. c. 1.
Zanch de natura Dei. lib. 3. cap. 2.

Ephes. 1. 5.

2 TIMOTH. 1. 8.

ACTS 13. 48.

Prou. 16. 4.

to make it, either a vessell of honour, or dishonour: so God hath power ouer the Sonnes of men: and of his owne free mercy hath made choise of some to eternall life, and others hath left vnto perdition. *God hath created all for himselfe, and the wicked for the euill day.*

Rom. 9. 11. 12.

Now if it be demanded, why God hath made choise of some, and not of others, and so thought iniustice and vvant of compassion, that hee should reiect men before they bee borne and brought into the light; and ere euer they haue done good or euill, as it is said in *Rom. 9. 11. 12. Ere euer the children were borne, when they had done neither good nor euill (that the purpose of God might remaine, according to election) I haue loued Iacob; and I haue hated Esau.* In this case I first answere

Esay 45. 9.

plainely vvith the Prophet *Esay* in his 45. Chap. vers. 9. *Woe be vnto him that strimeth with his Maker: or, what art thou (O man) that darrest stand up to plead against God? The clay may not dispute with the Potter.* Man that is but dust and ashes, hee may not reason the case vvith his Creator. To know further, vvhy God hath made choise of some and not of others: there is no other reason to be giuen, no other answere to be made, but that it is his good pleasure, it is his vvill. *Misericordia eius causa misericordiae: God sheweth mercy, to whom he will shew mercy, and he hath compassion vpon whom it pleaseth him to haue compassion.* There is power and free liberty in God, to giue and bestow his grace, both to whom, when, and how much soeuer it pleaseth him. *Hinc fit misericordia, tibi non fit iniuria (saith S. Augustine).* God chuseth one, hee refuseth another; to him hee sheweth mercy, to thee hee doth no iniury.

Rom. 9. 15.

Exod. 33. 19.

* *Fatum ad necessitatem: Providentia ad sapientiam: Praedestinatio ad voluntatem, reuertitur.*

Here then wee must rest, here wee must make a full point. It is Gods good pleasure, it is his will. And this one answere, it is a barre for all deepe questions, either * of *Praedestination, Election, Destiny*, or any such like. It is Gods good pleasure; it is his will. His will is the cause

of

of all causes : and further we cannot goe, Whom this
answere doth not content, Saint *Gregory* doth answer
directly : *Qui in factis Dei rationem non videt, infirmita-*
tem suam considerans cur non videat, rationem videt : In
the hidden workes of God, he that seeth not a reason, if
he see his owne infirmitie, he seeth a sufficient reason why
he should not see. Wee conclude then with good Saint
Augustine in his 59. Epistle ad *Paulinum* : *Osculta esse*
causa potest, inuisa esse non potest : Why God hath made
choyse of some, and not of others; how soeuer vnto vs
the cause be hidden, yet vndoubtedly it cannot be vn-
iust.

Greg. Mag. in
c. 9. Iob.

Aug. 59. ad
Paulinum.

This Doctrine briefly set downe, and thus plainly
appearing; that *Predestination is the immutable purpose of*
God; whereby he hath made choise of some, and reiected o-
thers, according to the pleasure of his owne will. It seemeth at
the first, when men doe commit sinne, they cannot auoid
it, as if God had so ordained it. Hee hath made choise
of some to life, and others he hath reiected : therefore
when they sinne and follow the course that leadeth vnto
death, they doe it of necessitie. *O, God forbid, there should*
be unrighteousnesse in God, or iniquitie in the Almighty.
For God hath commanded no man to doe vngodly : neyther
hath hee giuen any man license to sinne. Before we resolute
this doubt, there ariseth a very notable and necessary
question; which (in times past) hath troubled many wits.
If God be not the author of sinne, if he be not the cause
of mans offending, how came sinne first to be? how
came it in? where was the first beginning of it? The hea-
then Philosophers they roued at the matter a-farre off :
the Epicures, they said it came in by chance : *Aristotle*,
and his sect, they said, it was the error of nature : *Plato*
came a little nearer, and he said, it arose *ex vacuo*, out of
the nature of man : *Manichæus*, the Heretike (to auoid
the former opinions) he sained two Gods : *Duos affirmant*
esse Deos: alterum quidem bonum; alterum vero malum :

Eccles. 15. 10.

Clemens lib. 3.
Recog.

One

Niceph. eccles.
lib. 5. cap. 31.

Iam. 1. 19.

Pfal. 51. 5.
Aug. Nemo na-
scitur nisi trahens
pernam, tra-
henque meri-
tum patris.

One hee auerred to be the author and first beginner of all good, the other the first cause and author of all euill. This opinion vvent currant a long time, almost 300. yeeres, as *Nicephorus* writeth; and the reason was, because men neuer looking into the vvord of truth, by the light of nature they could neuer finde from whence sinne came.

That we may fully vnderstand this point, very briefly we will set downe the lineall discent of sinne.

Sinne first ariseth from concupiscence. *Every man is tempted, when hee is drawne away by his owne concupiscence, and is inticed.* All sinne, all wickednesse of this life (whatsoeuer) first ariseth from concupiscence, from our owne vvicked inclination. From whence then comes concupiscence? that *David* shewes, *ex immundo semine: Wee are borne in iniquity, and wee are conceived in sinne:* as the originall doth signifie, wee are all warmed in vn-cleane blood. If we be all borne in sinne, and by nature corrupt, we must ascend higher to our first parents, and know how they came first to sinne: *Adam* and *Eue* (as appeareth in the 2. of *Genesis*) the first, sinned by yeelding consent vnto the Diuell: they tooke it from *Satan*. Here then comes in the maine question; How came the Diuell first to sinne? The diuell at first vvvas created in *potestate standi & cadendi*: hee had in his first creation, a possibility to stand or fall: power of continuance, that hee had from God: possibility of falling, that hee had from himselfe. For it is a ground in Diuinity; *Immutabiliter bonum esse, Dei proprium est*: To bee immutably good, without any change or alteration, it is onely proper vnto God: therefore had hee possibilitie to stand or fall. *Saint Augustine* also, hee rendreth another reason vvhy the diuell (created an Angell of light) had possibilitie of falling: Because (saith hee) at the first he was created of nothing, therefore hee had in him possibility to returne to nothing: if so be hee did

not relie in the goodnes of his Creator, if he did not subiect himselfe vnder the power of God.

To resolute then: *Satan* as the first was created an Angell of light, and had possibilitie to stand or fall: but in the 14. of *Isaiah*, and the 14. verse, where as hee saith there: *I will ascend above the height of the clouds, I will be like the most high*: then did Satan choose rather to bee an absolute nature in himselfe, to shake off his allegiance, and to abandon the goodnesse of God: then (relying still in God) to be established by his power. Our Sauiour Christ saith; *I saw Satan fall as lightning from heauen*, and the lightning wee know, is not cast downe by any other: but it falleth and breaketh out of it selfe alone. The diuell (saith *S. Peter*): *was cast downe to hell, and deliuered vnto chaines of darknesse*: the reason is rendred in the 6. of *Iude*: because vwhen hee had possibilitie to stand or fall, he kept not his first estate. *Non persistit in veritate*; Ioh. 8. 44. *He abode not in the truth*. So then, to descend againe. The diuell, hee is *primitiuus peccator*, hee was the first offenders: *For, he sinned from the beginning*. From the diuell sinne was deriued vnto *Adam*: from *Adam*, to all his posteritie, borne of vncleane seed: from the corruption of vncleane birth, it is secretly conuained to our inclination, to concupiscence. Thus from the diuell sinne first boileth vp, as out of the maine sea: from him, when it comes to *Adam*, it ariseth, as out of a spring: from this spring, it is referued in nature, as in a conduit: from nature conuained to concupiscence, as by a pipe: and from thence, dorth issue a streame of wickednesse, to the sea againe.

Now, although it be thus manifest, that sinne doth proceede from the suggestion of Satan, working with our owne concupiscence: yet, euill and godlesse men, they thinke, they are tempted of God: and when they sin, they doe not sticke to say, *God hath so decreed it, let him therefore worke his will: for who hath ever resisted his will?*

Luk. 10. 18.

2 Pet. 2. 2.

1 Ioh. 3. 8.

Homer that notable Heathen Poet, he answered such men very fitly in the person of *Jupiter*, speaking in this sort :

Hom. Od. 1.
Pag. 2.

Ἀποποιεῖσθ' ὅσον δὴ νῦν θεὸς βροτοῖσι τιθέντων
Ἐξ ἡμέων ᾧ φασὶ καὶ ἔμμενοι : οἱ δὲ καὶ αὐτοὶ
ἐρησίην ἀτασθαλίῃσιν, ὡς οὐκ ἔμερον, ἄλγε' ἔχουσιν.

O yee foolish mortall men, ever and anon, you cry out of the immortall Gods, imputing to them the cause of your miseries, when (indeed) your selves are the workers of your owne vvoe. *Perdatis tua ex te : O Israel, thou hast fallen by thy owne iniquitie. Siquis vltro querimus*

Hes. 14. 2.

*Proprijs pennis
confugimus.*

undas. Like the *Ostridge*, wee doe pricke our selves with our owne feathers ; and we our selves doe cause the ship to leake, where we saile. *Onely (be) this have I found, that*

Ecclef. 7. 31.

God hath made man righteous, but they have sought out many inventions. Quid peccas, quia nescis? &c. How comes it to passe, saith *S. August.* that thou dost sinne, because thou art ignorant? it is not so : why dost thou sinne? be-

Prou. 29. 6.

cause thou art compelled? there is no such matter : vvhy dost thou sinne? because it pleaseth, it delighteth thy wicked, and corrupted nature. *In the transgression of a man, is his snare.* Of our owne accord, wee runne wilfully into the dead-fall of sinne: so is it in the *9.*

Esay 6. 2.

Psalms. and 16. verse : *The ungodly is trapped; how? not by God, but by the workes of his owne hands.* The Lord our God is good, holy, and only holy : so holy, that (as *Iob* saith) the *Angels* are vnclean in his sight : so pure, that his Ministers, the Cherubins are of fire most cleere : and yet, the Cherubins, and Seraphins doe couer their faces vvith their vvings, as not able to behold the perfect brightnes of his most pure and vndefiled Maiefty. There-

A.C. 17. 18.

fore although no action can be done without God, and that his power is so in all things, that we cannot so much as lift vp our finger without him: *For in him we live, and move, and haue all our being :* Yet is not God the cause of any sinne: *θεὸς ἀνάτιος ᾧ κακῶν :* Wee cannot fasten the least touch of any euill vpon God. But so it stands :

Una eademq; actio tribuitur, & cause principali, & instrumentali: In one and the selfe same action there is a double cause: First, the instrumentall cause moving: then God separated from the Instrument; yet giuing power of motion to the same. Through this double cause of moving, there is a double worke, which vnto vs seemeth to be but one. For example: God (as appeareth in the 2. of the *Acts*, and the 23. verse.) by his determinate counsell and fore-knowledge, deliuered vp our Sauour Christ, as the principall cause; *Iudas* as the instrumentall cause: yet neyther is God to be drawne in, as a party in *Iudas* fault; nor *Iudas* to be excused, as furthering the worke of God: for God neuer commanded *Iudas* to deliuer vp Christ: nor *Iudas* in deliuering him had any such intention as to doe God seruice in the execution of his will. *Deus agit per malos, non in malis:* The wicked are the instruments of God; yet not God the cause of their wickednesse. God is the cause of the action, but not of the euill, or qualitie in the action. For example, A man trauelleth his Horse by the way he is the cause of his going, but if his horse halt, or haue an ill pace, he is not the cause of his ill going.

A cunning man striketh an Instrument with his fingers: he is the cause of the sound, but if the Instrument be bad, or the strings not well chosen, hee is not the cause of the ill sound.

The Iron rusteth, thou wilt not wite it vpon the Smith: Wine sowreth, the fault is not in the Vintner. In the Heauens there is a double motion, *σφοδρὴ καὶ ἀντισσοφῇ*: The fixed Starres, and the whole Globe of all, is carried about with one Spheare and with one motion: yet the Planets in themselves haue a wandring and vncertaine course. The like we may vsually behold in euery Clocke: the greatest and highest wheele moueth, and carrieth about all the rest: yet in this motion, some wheelles turne to the right hand, others to the left, and that by a contrary course.

Greg. Naz.

August. ad
Simplicanum.
lib. 2. quæst. 1.
*Sicut non est ma-
la voluntas à
Deo, sic non est
potestas nisi à
Deo.*

Aristoxenus in
lib. de forami-
nibus tibiae.

So then, it fareth thus with the vicked. As he that hath an euill and corrupt stomacke, if he doe eate hony, it turneth into gall: or, as if a mans hand be out of ioynt, vwhen hee would moue it one way; it turnes another: so the wicked and godles men; whereas the light of nature, Gods spirit, and his word, leade them one way; their owne vile inclination, their owne concupiscence leade them another.

Now then, what shall wee say? is there vnrighteousnesse vwith God? doth he cause vs to commit sinne? No, God forbid, *wickednesse should bee in God, or iniquitie in the Almighty.* But as it is said before, *Every man is drawne away by his owne concupiscence, and is enticed: lust; when it hath conceived, bringeth forth sinne, and sinne, when it is finished bringeth forth death.*

Hauiug hitherto freed God from all imputation of euill, by shewing from whence sinne comes, and that God is not the author of it: We doe here meet with the Pelagian heretike (who not able to vntie this knot) affirms that the wicked are reiected, for the sinnes which God fore-saw they would commit: and so contrariwise, the godly preuenting the grace of God by their merits, are predestinated, and chosen through faith, and good works, which God fore saw they should doe: Making Gods eternall election to depend vpon our faith, and vpon our workes; whereas (cleane contrary) our faith, our good workes, and all the good that is in vs, doth wholly depend vpon Gods free election.

S. Paul saith directly, *God hath chosen vs in his son Christ, before the foundation of the world was.* If in Christ; assuredly it appeares wee were vnworthy in our selues, and so Gods election is the cause of our good vvorkes. *Et causa non est posterior suo effectui*: the cause, it doth neuer follow the effect.

The learned Schoole-man makes it plaine: *Non ideo electus est quis, quia talis futurus erat, sed ex talis electione talis*

Iob 34. 10.

Iam. 1. 14.

Augus. lib.
de haresi.

Ephes. 1. 4.

Pet. Lumb.

salus est factus: no man was euer chosen through Faith and good workes, which God fore-saw that hee should doe: but the Faith and good workes which wee now doe, proceede from the eternall Election, which vvent before.

This doth the Apostle very plainly set downe. *God hath saved vs, and called vs, not according to our workes, but according to his owne purpose and grace, which was giuen to vs, through Iesus Christ, before the world was.*

2 Tim. 1. 9.

Calling.

Moreover whom he Predestinated, them also he Called.



AS from the maine Sea, wee doe strike into some Channell or Riuer: so from *Predestination* (the great depth of Gods counsell) the Apostle commeth vnto *Calling*. For, whereas it hath beene shewed in the opening the first point. that God of his free mercy did choose some to life, and others hath left to perdition: in this case, if God should neuer *Call* men; if hee should neuer offer them grace, it might seeme preiudiciall to his mercy: and though we did sinne, yet it might be thought, our selues could not redresse it. For this cause the Apostle commeth from *Predestination* to *Calling*, that is, from Gods determinate counsell, to the meanes which he hath appointed for our saluation.

This *Calling* is two-folde: eyther outward or inward. The outward and generall *Calling*, is by the workes of God, and by his word. First, by his workes. This world it is an Vniuersitie, or a Colledge, wherein there are two Lectures, whereof euery man liuing must be an hearer, and a learner. The first is the Philosophy Lecture,

Plur. de tranq.
anima.

Psalm. 19. 1.

concerning Gods workes, in the heauens, and all his creatures: by the which we are taught, and daily called to know God.

This is a plaine and easie Lecture, written in great Capitall Letters, that euery simple and ignorant man may reade it running. The other is the *Diuinitie Lecture*, when we are exempted from the first, and led on further to know God in his word. But these Lectures, they are exprest together in the 19. Psal. From the 1. vers. to the 7. is contained the Philosophy Lecture. *The heauens declare the glory of God: and the firmament sheweth his handy worke. Day vnto day uttereth the same, and night vnto night teacheth knowledge: there is no speech nor language where their voyce is not heard. Their sound is gone forth through all the earth, and their words vnto the ends of the world. In them hath he set a Tabernacle for the Sun, which commeth forth as a Bridegroom out of his Chamber, and reioyceth like a mighty man to runne his race: his going out is from the one end of the heauen, and his compasse is vnto the ends of the same, and none is hid from the heat thereof.*

The Diuinitie Lecture begins at the 7. verse, and continues to the 11. verse.

The Law of the Lord is an undefiled Law; conuerting the Soule; the testimonies of the Lord are sure, and giueth wisdom vnto the simple. The Statutes of the Lord are right, and reioyce the heart. The commandement of the Lord is pure, and giueth light vnto the eyes. The feare of the Lord is cleane, and endureth for ever. The Iudgements of the Lord are true and righteous altogether. More to be desired then gold; yea, then much fine Gold: sweeter also then hony, and the hony-combe: Moreover by them, is thy seruant taught, and in keeping of them there is great reward.

Touching the Philosophy Lecture: that wee are all first Called to know God by his workes; it is most apparant. For *κόσμος, est diuinatis Symbolum*: the world is the Glasse of Gods Diuinitie. The Heathen Philosopher saith:

Iamblicus de
myserijs.

saith, *Demus tangitur in operibus*, God is euen touched in his workes. He iumpeth with *S. Paul*, *Acts 17. 27. The Heathen by groping might haue found him*: for doubtlesse he is not farre from euery one of vs. In the 153. Psalm, and the fift verse, the holy Prophet saith thus: *I will muse vpon all thy workes, and exercise my selfe in the workes of thy hands*. If a man will profit by this Philosophy Lecture, he must vse meditation. For indeede if a man doe rightly consider the ebbing and flowing of the Sea, whereof no reason can be rendred: of the certaine course and change of the Moone, with the secret influence of the same: the nature of the Winde, no man knoweth whence it cometh, nor whither it goeth: the hugenesse of the swelling Sea, girt in by Gods commandement, that it doth not ouer-flow the barickes: the raging thunder, vvhich makes all the beasts of the field to tremble: the fearefull lightning, which in the twinkling of an eye passeth from East to West: how all things keepe their appoynted course wherein they were created. As wee walke abroad in the fields, if we doe behold and view the glory of the Sun and Moone, the beaurie of the Starres, the sweet Dewe, distilling Showers, green Pastures, pleasant Meadows, cleare Springs, thicke Woods, gushing Fountaines, the wonderfull increase of Corne, Cattle, and such like: who is hee (beholding these things, and seriously meditating vpon this Philosophy Lecture) but he must needes confesse that God doth call him, being so manifestly taught to know him in his workes?

And, as God is thus seene, and taught vnto all the heathen people by his workes, in *μαχαλόνοςμα*, in the frame and composition of this great world: so likewise God doth Call vs, by his workes, in *μυρονόσμα*, in the little world of man: *Homo est Caeli simulacrum, & interpretatur Natura*: Man, he is the picture of the heauens, and the interpreter of Nature. Concerning God we acknowledge him to be a Spirit: concerning the world wee haue found

found to be a body: in man we haue an abridgement of both; namely, of God, in regard of his spirit; of the world, in the composition of the body: as though the Creator (vpon purpose, to set forth a mirrour of his workes) intended to bring into this one little compasse of man, both the infinitenesse of his owne nature, and the hugenessse of the whole world together.

As in the world, so in the body of man, there is a wonderfull mixture of the foure Elements. The Heart, placed in the middlest, as the Earth or Centre: the Liuer, like the Sea, from whence the lively Springs of bloud doe flow: the Veynes, (like Riuer) spreading themselues abroad vnto the ytmost members: the Braine which giueth sight and vnderstanding placed aloft like the Sunne: the Senses set round about, like Starres, for ornament: the Countenance of man, full of grace and maiestie, striking terror into all creatures. Such, and so wonderfull is God in his power, that he is seene in the workmanship of the body.

But if man (as it were out of himselfe) could behold this body receiuing life, and entering into the vse of all his motions; Ioynts, mouing so actively, Sinewes stirring so nimbly; Senses vntering their force so sharply; the inward Powers, so excellent; the Spirit, supernaturall; Reason, so diuine; the Minde and Cogitation, so quicke and infinite; the Vnderstanding, so Angel-like; and the Soule (aboue all) *Δειχόμενα*, the ingrauen Image of the immortall God: If a man could enter into himselfe, and consider rightly of this, he must needes be driuen to confesse, that God hath Called him by those workes, which are most apparant in himselfe.

Therefore as Saint Paul soundly reasoneth, in the 1. to the *Romanes*, and the 20. verse. No man can excuse himselfe: Neyther the Turkes, who acknowledge *Mahomet* their great Prophet: nor the Indians, that worship the Sunne: nor the Egyptians, that offer sacrifice to all manner

Wisd. 13.7.
They are not
to be excused.

manner of beasts: neither they, nor any other remote and barbarous people, that doe worship strange Idols of their owne inuention: none of these can excuse himselfe, and say, hee is not Called: because the inuisible things of God (his eternall power and God-head) are seene by the creation of the world, being considered in his workes: so the intent all men might be without excuse. Thus wee see, by this Philosophie Lecture, all people (whatsoever) are instructed to know God. But to his owne people, GOD reades Diuinitie lectures: he *Calles* and teacheth them by his word. In the 146. Psalm, and the two last verses: *God hath giuen his word vnto Iacob, his statutes, and his ordinances vnto Israel. Hee hath not dealt so with euery nation, neither haue the Heathen knowledge of his lawes.* So then, as in the 1. of Kings 6. 28. verse, there is mention made of three Courts of the Temple at Ierusalem, where in God was worshipped: so here are three Courts.

First, we behold God in the frame and composition of the Heauen, and the Earth, as the great and outermost Court: then we see God in our selues, in the workmanship of the body, in the powers of the minde and soule, there is the inner Court. Lastly, with the high Priest, wee enter into *Sanctum Sanctorum*: that is, wee behold GOD, and learne to know him in his sacred and heauenly Word. All the Prophets, and Apostles, all the Ministers of God, they are Diuinitie Lecturers, and all Nations, people, and kinred, to whom they haue and doe preach the Gospell of Christ Iesus; all these haue their outward *Calling*: and vnto all these, grace, mercie, and saluation in Christ Iesus hath beene offered. And here-of is that place vnderstood in the 20. of Matth. vers. 16. *Many are called, but few are chosen*: that is, by the outward *Calling*, both of the workes of God, and of his word, many are *Called*, (for this outward *Calling* is common both to good and bad) but by the inward *Calling*, effectually working in them a liuely faith, apprehending

Wisd. 13.5.
By the greatness of the creatures and their beautie, the Creator being compared might be considered.

Psal. 146. 19. 20

Act. 16. 14.
Eph. 1. 13.

Christ: so, very few are *Called*. Here in this place of *S. Paul*, is meant a more speciall, powerfull, and inward *Calling*, which is wrought by Gods spirit, and ioyned with faith: so doth *S. Augustine* expound it, in his booke *De Predestinatione sanctoꝝum*: *Non quacunq̃ue, sed qua' uocatione fit credens*: Whomsoever God hath chosen to life, him hee hath also *Called* by that *Calling*, vvhereby hee is made and becomes faithfull. Acts the 16. and 14. *A certaine woman named Lydia heard vs.* There is the outward *Calling*: and the Lord opened her heare, she attended to the things which Paul spake, and shee was baptized: there is the inward *Calling*. This then is the sound and plaine meaning of these words: *Whom he hath predestinated, those he hath called*; that is, those whom he hath chosen to eternall life, hee hath also ordained to vse the meanes of saluation, which is an effectuall *Calling* by his Word and spirit.

Hauiug discussed this second point, vvhereby it appeareth, how all men liuing are *Called*, both by the workes of God, and by his word, wee may here see how the dissolute liuers and prophane Atheists of these our times deeeue themselves. It is a common conceit, fostered in the bosome of many: yea, vile and sensuall men, they will not sticke to say: If I be saued, I am saued: If I be chosen to life, I am sure of saluation: If otherwise, I cannot auoyd it. Assuredly, such men, they doe speake as peruersly, and as senselessly, as if a man should say, that hee would gladly be at Yorke, and yet will vse, neither horse, foote, nor Wagon, but will flie thither. For the determinate counsell of God, it doth not take away the nature and proprietie of secondarie causes, it doth not take away the meanes of saluation, but rather, Gods secret counsell, it doth set those courses in order, and doth dispose of those meanes to their appointed end.

Gods purpose, his eternall decree is not to be sought out in his bottomlesse counsell. For then vvee must
all

all cry out with S. Paul. Ω βέβαιος πλούτης, και σοφίας, και γνώσεως θεός; O the deepenesse of the riches, both of the wisdom and knowledge of God! how unsearchable are his iudgements, and his waies past finding out! But Gods purpose, his eternall decree is to be sought out in the meanes, and in the manifestation appointed for the same.

Rom. 11. 33.

The course and order of mans saluation, is like a golden Chaine; and this verse may fitly be called *Jacobs Ladder*, whereupon the Angels and Saints of the Church doe descend and ascend vnto God. *Jacob* wrestled with the Angell at the foote of the Ladder: wee must not be so hardie, as to wrestle with God at the top of the Ladder. Wee see here, God hath set downe, not onely *Predestination*, as though we should stay there; but *Iustification* and *Calling*, as middle-steps and degrees, whereby we must ascend vnto God. We must not pull downe the Ladder, and thinke to iumpe into Heauen. To say, If I be saued, I am saued; it is the Diuels diuinitie. When our Sauour was vpon the pinnacle, hee bad him cast himselfe downe headlong, for (saith he) *God hath giuen his Angels charge ouer thee, lest at any time thou dash thy foote against a stone.* He left out the chiefe point (in all his wayes :) it was not the right way from the pinnacle, to cast himselfe downe headlong.

Matth. 4. 6.

No more is it here the way, to stand vpon this high point and dangerous pinnacle of *Predestination*, to cast a mans selfe downe headlong, desperately, saying, If I be saued, I am saued. In the 2. of *Oze* 11. verse, the Lord there promising temporall blessings, setteth downe an order and a course, how they hang together : I (saith the LORD) will heare the Heauens, and the Heauens shall heare the earth, and the earth shall heare the corne, and wine and oyle, and the corne and wine and oyle shall heare *Israel*: so likewise, in the spirituall blessing of the Soule, there are meanes, and an order, how wee come vnto the same. God by his Sonne Christ, Christ by his Word;

Oze 2. 11.

his Word worketh by his Spirit; his Spirit doth certifie our hearts; our hearts stand fast by Faith; Faith catcheth hold vpon Christ; and so backe againe, Christ presenteth vs vnto God.

Here likewise in this Scripture, God hath chosen vs from euerlasting; there is *Predestination*: hee doth not there leaue vs, but then hee doth teach vs by his Word; there is *Calling*: This Word (through his Spirit) ingendereth Faith; there is *Iustifying*: this iustifying Faith liues vs vp vnto God; there is *Glorifying*.

Arist. Rb. lib.
cap. 7.

Common sense and reason doth teach vs, καὶ τέλος καὶ τὰ πρὸς τὸ τέλος: In euery action, the end and the meanes of the end must goe together. The end which euery one of vs doth desire and ayme at, is eternall glory: we must be sure then to lay hold vpon *Calling* and *Iustifying*, as the meanes ordayned to come vnto this end. For this is a certaine and sure ground in Diuinitie and Religion; Whomsoever God hath appoynted vnto eternall life, he hath also appoynted that man to vse the meanes whereby he may come vnto the same.

To make this more plaine, let it please you to vouchsafe the hearing of an accident, which fell out very fitly to this purpose.

One *Ludonius*, a learned man of Italie, yet wanting the direction of Gods good Spirit, and so neuer considering aduisedly of the meanes of our saluation, he grew at last to this resolution; *Si saluabor, saluabor*: It bootes not what I doe, nor how I liue: *For if I be saued, I am saued*. Thus *Ludonius*, bewitched with this desperate opinion, continued a long time, till at length he grew very dangerously sicke; whereupon he sent for a cunning and learned Physitian, and earnestly requested his helpe: The Physitian before hand made acquainted with his former lewd assertion, how in his health he vvould vsually say, *If I be saued, I am saued*: he likewise directed his speech to the same purpose, and said: Surely it shall be needlesse

to

to vse any meanes for your recovery, neyther doe I purpose to minister vnto you : for if the time of your death be not come, you haue no cause to feare, you shall liue and doe well enough without Physicke : and if the time of your death be now come, it is vnpossible to auoyd it. *Ludwicus* musing in his bed of the matter, and considering aduisedly of the Physicians speech, finding by reason, as meanes were to be vsed for the health of the body, so God also had ordayned meanes for the saluation of the soule : vpon further conference, (vvith shame and griefe) he recanted his former opinion tooke Physicke, and so was happily cured both of soule and body at one time.

By this Doctrine of Gods loue so manifestly *Calling* vs, wee directly learne, that if a man doe thirst after his saluation; if a man would be thoroughly assured in his heart and conscience that God hath chosen him to eternall life, hee must not rush presently into *Predestination*, into Gods secret Counsell; but hee must enter into himselfe, to try and examine whether hee be rightly *Called* : for as the surest way to come vnto the Sea, is first to finde out a riuer; so concerning our saluation, the plainest and surest way to finde out the depth of Gods counsell, is first to come vnto *Calling*, vnto *Iustifying*, which are as sweet and lively Springs flowing from the same.

Wee know, and see daily by experience, wee are not able to discerne, wee cannot pierce with the eye, to see what matter the Sunne is of; but wee can plainly see, and manifestly perceiue, both beames, and heate, and light, proceeding from the same. So here (concerning the first point of *Predestination* alone) we cannot conceiue it, wee are not able to pierce it, for it is the way which the Eagles eye hath not seene; but *Calling* and *Iustifying*, which are as heate and light proceeding from the same, those vve may as comfortably perceiue, as we doe sensibly feele the heate and operation of the Sunne. Here then is the dutie

of a true Christian, here is the part of a religious and good man indeede, not to venture his saluation vpon a bare speech and presumption of *Predestination*; but to vse all meanes possible which God hath ordained.

That hee may truly be *Called* to heare the Word of God, and to ioy in the hearing of it, with loue, and with a desire to profit, that he may be *Iustified*, (when he hath heard) to be feruent in prayer, zealous of well-doing, and abundant in all good workes of Charitie, that hee may be *Glorified* in the life to come; to consecrate both soule and body, and all the whole course of his life vnto God, that growing vp from faith to faith, from vertue to vertue, from hearing to beleeuing, from *Calling* to *Iustifying*, at length, Gods Spirit may certifie our Spirits, that wee are his, our bodies his, our soules his, and wee sealed and sealed vp in a Chrillian ioy for euer.

Wherefore, I beseech you all by the mercies of God, and I intreate you, as you hope to stand with comfort before God and his Angels at the last day; euery man lay hold vpon his soule betimes: doe not esteeme the loue of any thing in this world, more then the loue of God, purchased in his Sonne Christ Iesus. Take heede, and beware of this prophane speech, *If I be saved, I am saved*; vtter it not in word, thinke it not in heart, away with it: For God is not the cause of our Condemnation, it is our selues. (Woe vnto vs wretches) we our selues are the workers of our owne destruction. *Wisd. 1. 13. O seeke not death in the error of the soule, and destroy not your selues with the workes of your owne hands! Bis interimus: ut qui suis armis interimimur.* Euery man may catch hold of this Chaine, worke and make sure his saluation, and strue to walke before the Lord in truth and with a perfect heart. On the other side, let no man passe on in a secure and carelessse course of life; nor on the other side curiously pry into the hidden counsell of the Lord, but euery good Christian, with an humble spirit, with an honest minde, with

with a chearefull and good heart, seeke to apprehend those meanes vvhich G o d hath appoynted for his saluation.

Iustification.

Whom he hath Called, those he hath iustified.



THE third Lincke of this Chaine is *Iustification*. It is a Principle in Reason: *Actio perfecta non recipitur, nisi imperfecte primo*:

An habit is not gotten at the first, the worke of our Regeneration is not wrought on a sodaine. But as the Psalmist saith: *The godly grow from strength to strength*. And the Wise-man sheweth how: *The light of the righteous shineth more and more to the perfect day*: So here, the Apostle (foote by foote) leadeth vs from one degree vnto another, till at length, we may cometo make our Election sure. This *Iustification* it goeth a step farther then *Calling*. For *Calling* is an enlightning the minde with spirituall knowledge: *Iustifying*, an establishing of the heart with a grounded perswasion: *Calling*, is the beginning of conuersion, but *Iustifying* is a full clearing of the heart: *Calling*, is the first change of one that is regenerate, but *Iustifying* is the full perswasion of the Soule, when the Spirit of grace resteth in vs, and wee settled and truly sanctified in an holy and Christian course of life.

So then, when wee haue not onely sorrowed for sins past, which is the first step of our *Calling*: but further, when wee are renewed in spirit, and so changed in our life, that for the most part, our thoughts, vvords, and workes are guided by the good Spirit of God (for,

Psal. 84. 7.

Pro. 56. 4. 18.

Rom. 8. 14.

as many as are led by the Spirit of God, those are the sonnes of God) then wee may assure our selues, that wee are *Iustified*. Howsoever we be chosen from the beginning by Gods loue, and after *Called* by his word, yet there is neuer assurance vnto vs, vntill the holy Ghost hath sealed it vp in our hearts, which sealing is our *Iustification*.

Prou. 27. 19.

Thus, to assure vs of our *Iustification*, it is not enough to be *Called* to the knowledge of our saluation in Christ by his word; but after this knowledge to lay holde vpon Christ by a working Faith, and so to hold on and continue still, an holy, Christian, and sincere course of life, that at length, as *Salomon* saith, *In water, face answereth face*; so in this worke of our *Iustification*, our Spirit may answere vnto Gods Spirit, that wee are his. Euen as the pure and Chrystall-glasse doth liuely represent the Image vvhich is set before it: so the heart once *Iustified* by a liuely Faith in Christ, in some good measure, doth expresse the Image of God, and striveth to come vnto this marke, which is here propounded, namely, our *Glorification*.

Glorifying.

And whom be Iustified, them also be Glorified.



THE fourth Lincke of this Chaine is *Glorifying*. Which *Glorifying* is the highest step of *Salomons Throne*: it is that exceeding great reward which God promised vnto *Abraham*; it is that eternall waight of glory, whereof I neyther know how to beginne, nor how to make an end of speaking. *In vita aeternall, facilius possumus dicere quid ibi non sit, quam quid ibi sit*: In describing the glory of the world to come, it is easier to expresse what is not there, then what is there. For there is no discontentment nor grieve, no faintnesse nor

Aug. de Symb.
lib. 3.

nor

nor infirmity, no mourning nor miserie, no corruption nor death; but ioy, and fulnes of ioy for euer; such ioy, as if wee had once tasted; wee would despise the pleasures of a thousand vworlds in hope of assurance to enioy it. For, after wee haue vvaded through the miseries of this life, at length (in the twinkling of an eye, in a moment, with the sound of a Trumpet) we shall be carried into the heavenly Paradise. into *Abrahams* bosome: thousand thousands of Angels and Saints, shall receiue vs with ioy and singing: Our meat shall be that bread of life, and that heavenly Manna which will taste like whatsoeuer thing we desire: our drinke shall be the water of life; which if we haue once tasted, we shall neuer thirst againe; our mirth and musicke, shall be the song of the Saints: *Alleluia, honour, and praise, and glory be vnto him that sitteth vpon the throne, and vnto the Lambe for euermore.*

Reue. 5. 13.

There shall we reioyce continually in the presence of the holy One. We shall be his Saints, and he shall be our God: neither shall we feare death any more, neither sorrow, nor crying, nor feeble any want againe.

The Lord of hosts, who is the king of glory, hee will take vs by the right hand, and leade vs to the garden of comfort, to the fountaine of ioy, where all our garments shall be washed pure in the blood of the Lambe, and all teares shall be washed from our eyes.

There shall we see the Courts of the Lord of hosts, new Ierusalem, the city of the great King: Where there is no night, nor any candle, nor yet the light of the Sunne: for, the Lord himselfe shall be our light, and with him, we shall shine as the starres in heaven. Here shall wee be clothed with white robes, the innocencie of Saints; wee shall haue Palmes in our hands, in token of victory; Wee shall be crowned with a diadem of pure gold, which is immortality: and seruing God a while in this short life, there shall we haue riches, without measure; life, without death; libertie, without thraldome; solace, without ceasing; and ioy, without

without ending. O, blessed are they (Lord) that dwell in thy house, where the Sonne of God, in glory, is light vnto their eyes, musicke vnto their eares, sweetnesse vnto their taste, and full contentment vnto their hearts: where, in seeing, they shall know him; and in knowing they shall possesse him; and in possessing, shall receiue eternall blessednes, that blessed eternitie, the garland we runne for, and the crowne we fight for In a word: Here we shall come vnto the end of all our desires, for what else is our end, but to come to that endlesse glory which hath no end.

1 King. 10. 6.

The Queene of Sheba, when shee had seene the riches and royaltie of Salomons Court, she said vnto the King: *It was a true word, which I heard in mine owne land, of thy prosperitie and happinesse, but now I haue seene it with mine eyes, loe, the one halfe was not told me:* so concerning the glorious fruition of eternitie, in the life to come, whatsoeuer may possibly be deliuered by the tongues of men, yet vndoubtedly the one halfe cannot be told vs.

By this place of Scripture (thus rising by degrees) the Katharists, the family of Loue, and the Puritans of our times, would gather this conclusion. Forasmuch, as here are certaine degrees set downe, whereby the members of the same doe grow vp in Religion: therefore now in this life by a godly reformation, wee may attaine vnto perfection.

This selfe-conceited and headstrong opinion of theirs, hath beene the first cause, and ground of all the troublesome contentions, which long since haue beene raised; and now (at this day) are continued in our Church. For diuers men, while they take their selues (as Job saith) *the Onely-wise men*, and pure in their owne eyes, dreaming still of a certaine imagined perfection, they neuer cease to be clamorous to the Christian Prince, troulesome to the quiet state, and diuers of them very dangerous people to the whole Church of God. In this verse of our text, there is an end propounded, there is a marke set vp, whereunto every Christian

Christian must labour to attayne, and strue by all good endeauour to come. But (alas) who can say his heart is cleane? and man that is borne in sinne, and conceiued in iniquitie, while he is clothed with sinfull flesh, how can he attaine perfection?

That the militant Church of Christ hath had imperfections in all ages, it is a plaine, and an vndoubted truth. For if euery member be imperfect, how can there be perfection in the whole? *Perfectio nostra magis constat remissione peccatorum, quam perfectione virtutum*: our perfection consisteth (rather) in the forgiuenesse of sinnes, then in the perfection of vertues.

In truth, thus stands the estate of a Christian mans life in this world.

As a man trauellling a long journey to a farre Citie, he doth not continually goe, but he resteth here, and stayeth there; he bayteth in one place, and lodgeth all night in another, yet still he is going forward, and holdeth on his journey: so in this life we are Pilgrimes, we are trauellers, and howsoeuer we doe seeke another Country, and strue to come vnto the Citie of rest, yet in this journey vvee wander often out of the way, we take many fals, we haue many impediments; neyther is it possible the light of our Faith should hold out, and neuer be darkened in this pilgrimage, till in the life to come we be made Citizens of that heavenly Ierusalem which is aboue.

We conclude then with the sweet and modest saying of good S. *Augustine*: *Hec est perfectio Christianorum, ut agnoscant se nunquam esse perfectos*: herein stands the perfection of a Christian, to acknowledge himselfe neuer to be perfect.

Now it remaineth (as was promised in the beginning) to shew the mutuall coherence of these words, and knit vp againe the Lincks of this Chaine together.

The Conclusion.



Here, in foure words are contained the foure causes of our saluation: in *Predestination*, there is the efficient cause, which is Gods loue: In *Calling*, there is the materiall cause, which is Christs death, opened in his Word: In *Iustifying*, there is the formall cause, a liuely Faith: In *Glorifying*, there is the finall cause, which is euerlasting life.

Thus in *Predestination* we behold God the Father chusing, of his loue: In *Calling*, wee heare God the Sonne, teaching by his word: In *Iustifying*, we feele the comfort of God the holy Ghost, sealing by his Spirit. The fruit of all which: of Gods loue, *Chusing*; of Christs word, *Calling*; of God the holy Ghost, *Comforting*; the effect of all these is our *Glorification*.

So that, as wee doe see farre vvith our bodily eye, yet reach farther with Reason, which is the eye of the minde, but Faith (which is the eye of the Soule) out-strip-peth both: So, *Calling* enlighteneth the minde vvith spirituall knowledge: *Iustifying* goeth further, and sealeth vp the heart vvith heauenly comfort: *Glorifying* out-strip-peth all, and doth rauish the soule with immortalitie.

Every one of vs after this life, we desire and hope to inioy eternall glory. Behold, *Conceditur in Predestinatione, promittitur in Vocatione, ostenditur in Iustificatione, percipitur in Glorificatione*: In *Predestination*, there is the first grant; in *Calling*, it is directly promised; in *Iustifying*, it is plainly shewed; in *Glorifying*, there is liuery and season, the full possession of all.

In *Predestination*, God bestoweth on vs his Loue: in *Calling*, he granteth the blessing of his Word: in *Iustifying*,

Bernard.

fyng, hee yeelds the fruit of his Spirit: in *Glorifying*, hee doth wholly giue vnto vs himselfe.

Here are the sweet Springs issuing out of Nilus, the head whereof cannot be found: here are the foure pleasant Riuers which water Paradise, and then run through the world: which passe through the Soule with a diuine vertue, and so comfortably coole all our spirituall heare. Here is the holy and precious Oyle, poured vpon the head of *Aaron*, the exceeding loue, and fulnesse of *Grace*, poured vpon our head Christ Iesus, and running downe to the skirts of his cloathing, to euery particular and penitent member of his Church.

Here we may see the spirituall regeneration of the Soule, shadowed out in the first Creation of the world. In *Predestination*, there is the huge and vast deepe; the darke forme whereof could not be discerned: in *Calling*, the separating of light from darknesse, of knowledge from ignorance in the soule: in *Iustifying*, the Sunne is created, the bright beames of his Grace shine in our hearts: in *Glorifying*, we may behold the new *Adam*, framed after the Image of God, and placed in the paradise of immortall ioy.

Obserue here (if you please) the kindnesse of a louing Father, who hauing many sonnes, beareth secret affection to some one; there is *Predestination*: this affection in his good time he declareth, by making his will knowne, and his loue manifest; there is *Calling*: after this *Calling*, hee causeth him to take vp his inheritance in Court, and giuerh him Earnest, in token of assurance; there is *Iustifying*: lastly, he enters into his Father ioy, and is made heyre of all, there is *Glorifying*.

Againe, in *Predestination*, the heavenly Husband-man chuseth out a plot of ground at his owne pleasure: in *Calling*, he soweth it with the seede of his Word: in *Iustifying*, he waters, and cherisheth it with his Spirit: in *Glorifying*, he reapes and carryeth into the Barne.

John 1. 16.
Of his fulnesse
haue all we re-
ceiued.

Gen. 1.

2

4

16

26

Gen. 45. 3.

Gen. 41. 14.

Psal. 105. 19.

Gen. 41. 42.

Lastly, behold apparently in *Predestination*, how *Ioseph* long before was tolde into Egypt, by the determinate counsell of God : by *Calling*, how hee was loosed out of prison, and deliuered from the bondage of sinne: by *Iustifying*, how his cause was made knowne, and so acquitted innocent: in *Glorifying*, how he was clothed in purple, placed in the Kings Chariot, and made the chiefe of his Kingdome.

Now then, as Saint Paul saith to the *Romanes*, *What shall wee say to these things?* in like sort, what shall wee say to these so excellent, so sweet, so diuine Mysteries? to these so comfortable testimonies of Gods loue? to this Ladder of *Iacobi*, whereupon none but Angels doe ascend? to this inward working of the Spirit, vvhich bloweth where it listeth? to this diuine and hidden purpose, which cannot be deceiued? to this ineffable glory of the Sonnes of God, vvhich they doe expect and looke for? what shall we say more effectually, more comfortable: Can any thing be set downe more plainely, or knit vp more briefly? can any demonstration be concluded more soundly? Whom the Lord hath *predestinated* before all time, those doth he *call* in time: whom hee *calleteth*, those he doth *iustifie*: and whom he *iustifieth*, those will he *glorifie*.

Thus then may euery true Christian conclude, for the comfort of his Soule, and the assurance of his saluation for euer: I am *Iustified* truly, by a liuely and working Faith, therefore I am *called*: I am *called* effectually by his word, therefore I am *predestinate*: I am *predestinate* and chosen of his free loue, from eternitie, and therefore I shall be *glorified* vnto all eternitie againe. O settled comfort! O sweet conceiued hope of ioy! That ioy, which strength of Hels tenne thousand, can neuer take away. Wherefore should wee feare? whereof shall wee be afraid? No, no force so mightie, so puissant, able to ouer-throw vs. No terrour of sinne, no plagues of death,

death, no rage of the world, no power of the Diuell himselfe. In all these wee are more then conquerours. For all things shall turne to the best to them that are seised in Gods feare.

That wicked and most dangerous Conspiracie plotted against the Lords Anointed, when it came to the very pinch, when it was brought to the very height, was not all turned topsi-turuy, and vitterly disappoynted? This day we doe acknowledge it with thankfull remembrance; this day, wherein wee are all met together, in a most happy and blessed peace; this day doth plainly evit-nesse, that hee had the deliuerance, wee feele the comfort, the Church hath an endlesse blessing, and God hath his euerlasting prayes. O behold what it is to be knit vnto God. For whom hee doth loue, vvhich is able to vvrong them? whom hee hath *chosen*, how can they be reiected? whom hee doth *call*, how shall they be shut out? whom he doth *iustifie*, who dare accuse them? whom God will *glorifie*, how can they be forsaken? Seeing my soule is linked to that Chaine, which can neuer be vnloosed, my soule grounded vpon that foundation which can neuer be shaken, what shall make vs to despayre? nay, what is it shall make vs to wauer, or doubt of the singular loue of God, which he beareth towards vs, in his Sonne Christ Iesus? What shall separate vs from the hope of immortalitie, in the life to come? shall the wearisomenes of this troublesome life? shall the discontentments of this transitory world? shall a little sicknes, shaking this brittle house of clay? No, all the afflictions of this life, which are but for a moment, they are not to be accounted worthy that exceeding, surpassing, eternall waight of glory. For God hath *chosen* vs before the world, he hath *called* vs out of the world, he hath *iustified* vs in the world, and he will *glorifie* vs in the world to come. God hath *Chosen* vs not being, he hath *Called* vs being enemies: hee hath *Iustified* vs being sinners: and hee will *glorifie* vs being mortall

Gowry.

mortall wretches. Therefore wee may chearefully sing with *Dauid*; *Misericordia Domini, ab aeterno in aeternum*: The mercy of the Lord is from euerlasting to euerlasting: From euerlasting *Predestination*; to euerlasting *Glory*; the one hauing no beginning, the other no ending.

This blessed fruition of Glory and Immortalitie, that wee may feele the comfort of it in our hearts and consciences now in this life, and hereafter inioy it in the life to come, the Lord grant, euen for his blessed Sonne Christ Iesus sake: to whom, with the Father, and the holy Ghost, three Persons, and one euer-liuing God, be ascribed all power, glory, prayse and thanksgiuing, for euer and euer. *Amen*.

FINIS.

THE

THE SECOND SERMON.

The fearefull point of *Hardening.*

EXOD. 10. 20.

And the Lord hardened Pharaohs heart, and he did not let the Children of Iſrael goe.



HE heart of man is deceitfull, and Ier. 17. 9.
wicked aboue all things, who can know it ? Although the heart of man be ſo little, that it will ſcarce ſerue a Kite for a baite, yet there are not more windings, nor more turnings in a Maze, or in a Labyrinth, then are in the heart of man. The

Heathen were ſo forward in acknowledging a diuine power, that rather then they would be without a God, they gaue diuine honour to any kinde of creature. The Aſſyrians worſhipped Idols, the Perſians Starres, the Egyptians Plants, and all manner of Beaſts; the Grecians their owne conceits; and the Romanes made their Citie a ſhop for all kinde of Gods.

So many were the windings, and ſo infinite the turnings

E

nings

August. de Ci-
uitate Dei.

Pfal. 14. 1.

Zeph. 1. 12.

Pfal. 10. 12.

Esay 29. 15.

nings of the Heathen touching diuine worship, that Varro obserued in the world three thousand Gods. The dissolute and cunning Atheist hee hath a fetch by himselfe alone, and lets looke the reynes, and followes the streame of his sensuall affections, because he conceiues in his heart, and cleane contrary to the heathen, saith, *There is no God at all*. There is a third kinde, who though in shew they outwardly acknowledge God, yet they againe haue another winding, secretly to themselves, they plod on, swallowing any sinne: for why? *The Lord will neyther doe good nor euil*: Because there is not present punishment for euery sinne. *Tush all is well; no harme shall happen unto vs; for God careth not for any thing*. Lastly, in these our dayes, there is a fourth sort, who haue a more strange turning then all the former. For, many hauing a generall notion of Gods omnipotencie, hearing and reading sometimes of Gods Election and Reprobation, (vvhwhereof they vnderstand no ground nor conceiue aright) they vwill presume to commit any sinne; for (say they) *All is in God, no man can resist his power, if hee hath chosen mee to life, I am sure for one, if otherwise* (as hee did with Pharaoh) he hath appointed me a *Vessell of Wrath*, and it is not possible to be auoyded.

Such are the windings, and these are the turnings in the hearts and secret thoughts of men, cyther euery Creature a God, or else no God: cyther a God that regardeth not sinne, or else a God that causeth vs to sinne. *These turnings and deuises in the sight of the Lord, are esteemed as clay before the Potter*.

To conuince the palpable errors of the three former, I hold it not conuenient: For to thinke there is any one here present, who doth acknowledge no God at all, or such a God as regardeth not the actions of men, I hold it wrong to this holy assembly, and I hope better things of this Christian audience.

But to meeete with this latter sort, vvho hauing all good

good meanes of their saluation, doe inwardly fall away from God, and yet in their wilfull ignorance would shir off, and shoue the cause of their condemnation vpon God: For such chiefly, haue I vndertaken the exposition of this Scripture; in opening vvhercof I vwill touch these fve points:

- 1 That there is an Hardening.
- 2 That God Hardeneth not.
- 3 How men become Hardened.
- 4 Most wofull to be Hardened.
- 5 The Meanes to auoid it.

There is an Hardening.



Concerning this first point. There are in the Scriptures two Greeke Verbs, which are commonly vsed for this *Hardening*. The first is, *σκληναι*, which doth properly signifie, to dry vp and wither, vsed often in the 3. to the *Hebrewes*, 8. 13. 15. verses, *μη σκληρυνετε τας καρδιας υμων*, *Harden not your hearts*. The other Verbe is *παρωω*, which signifies to obdurate or to make hard, *Ephes.* 4. 18. *δια τω παρωω καρδιας αυτων*; *They became strangers from the life of God, through the hardnesse of their hearts*. Having thus recourse vnto the Greeke Tongue, we shall see, that in the heart of man first there is a drying vp, and a certaine withering: For in naturall things, and also in the soule, as there is a watering which is good and comfortable, so is there a drying vp and withering, vvhich is dangerous and hurtfull. In the earth there is a vvatering, for the Hills are the teates, and the Springs the milke to moysten, and to water the valleys. *Psal.* 104. 10. *He sendeth the Springs into the Riuers, which run amongst the bils*. In the earth there is a drinelle, for (saith *Iosel*)

Ioe! 1. 20.

The people mourne for want of moysture, the rivers of waters are dried up, and the trees of the field are withered. In the

Eccles. 12. 7.

body there is a watering, for the Limer is the Spring of bloud, that runneth into euery veyne, and therefore Salomon calleth the Limer, The golden Well. In the body

1. Cor. 3. 6.

there is a withering, for Dauid complayneth in the Psal. 12. 15. My moysture is like the drough in Summer, and my bones are dried vpon like a potshard. As in the earth and body of man so likewise in the soule there is a watering and a withering. In the 4. of Saint Iohn and 14. verse, there is mention of a Well of liuing waters for the soule. The preaching of grace in Christ is called the watering of Apollo. The Prophet Esay saith, With ioy ye shall draw waters out of the Wells of saluation. Contrariwise, where this grace doth not water, there is withering: Si

Greg. Mag.

Spiritus irrigatio defuerit, omnis plantatio exarescit: Euery planting that hath not the watering of Gods Spirit, it withereth and dryes away, therefore saith the Psalmist, The godly, they are like the tree planted by the rivers side; there is watering: but the vngodly are as a Garden that hath no water, and as the Oaken leafe that fadeth; there is withering.

Psal 1. 3.

Esay 1. 30.

The other Greeke Verbe is *μεγῶ*, which signifies to *Harden*. There is *Physice & ethice vicissitudines*: there is a naturall and spirituall Philosophy. In the naturall course of things, there is a congealing and an hardening, as of the Ice and Frost which Iob very fitly calleth, the *bands of Orion*; because by the colde East and North windes, the water becomes as a stone, and the clods are bound together. Contrary to this *Hardening* there is a melting; *Hee sendeth out his word and melteth them*. As when the Frost doth giue, and the showers fall, vvhich Iob calls in the same place, the *swet influence of Plesades*. Both in Nature and in the Soule also. there is a *Resolving* and an *hardening*: *Dent. 32. 2* the word is called *Dew*, and there is a thaw or spiritual melting, when the heavenly

Iob 38. 30. 31.

Psal. 147. 13.

dew doth cause the soule to giue and resolute into teares of Repentance: so in the 2. of the Kings 22. 10. *Iosias heart did melt when he heard the Law read.* When King *Dauid* had committed Murther and Adultery, very grievous sinnes; he neuer bethought himselfe of the matter, but beganne to congeale, and to be hardened in his sinnes; but as soone as the Prophet *Nathan* had awaked him, and his heart (like *Gedeons Fleece*) had drunke vp the heavenly dew, then presently *Dauid* beganne to relent, his soule melted with sorrow, and as appeareth in the 51. *Psalme*, he resolved into teares of Repentance. *Hezekias*, when God had giuen vnto him a sodaine and triumphant victory over the Hoast of *Zenacherb*, presently after in the pride of his heart hee forgot GOD, and beganne to congeale in sinne; but as soone as the word of the Lord came vnto him by the Prophet *Esay* then presently his heart melted, the bloud of his soule flowed forth in his repentant teares; as appeareth in the 38. of *Esay*: *He turned his face vnto the wall and wept bitterly.*

Esay 38. 3.

Now, as there is a *melting*, so also there is an *hardening* in the soule, and that is, when the custome of sinne hath beaten such an hard tracke, and so trampled the soule, that the word of God, (the seede of life) cannot enter. This is expresse in the 13. of Saint *Matthew*, by the Parable of the Seede that fell by the high-way side, where there was such an hard way, such a beaten path, made by the common entrance of sinne, that the seede could take no roote, but the Diuell comes like a *Hurp*, and deuoureth it before it can enter: For example here of wee will take *Cain* and King *Pharaoh*, whom my Text concerneth: *Cain* hauing slaine his Brother *Abel*, and committed horrible murther, the word of the Lord came vnto him saying, *Where is thy Brother Abel?* did *Cain* hart, relent? did he confesse and say *I haue sinned*? or did he resolute into teares with *Dauid*? no such matter, but first he

answered with a foule word, *I cannot tell where he is*: then he despised the Lord to his face; as if he should say, You may goe looke him, *am I my Brothers keeper*? Marke but this answer of *Cain*, and his carriage therein, and you neede no other example of an heart that is *hardened*: neither affection in kindred could touch him, nor shame of the world checke him, nor the blood of his slaine brother moue him, nor the glorious presence of the Lord astonish him, nor the guilt of his owne thoughts rayse him, nor (at last) the quickning word of God, which is powerfull to raise the very dead: none of theie could any whit reuiue him, *Triplex circa precordia ferrum*, as *Iob* saith of *Leuiathan*, *His heart was harder then the nether millstone*.

Pharaoh, when the word of God came vnto him by *Moses* and *Aaron*, he was so farre from yeelding, that hee seemed presently as though he would haue foughte with God: *Who is the Lord? I know no Lord, neither will I let Israel goe*. And whereas the word, and Miracles toynd with that word, were sufficient to conuince any liuing, *Pharaohs* heart was so stony, that though by a strange miracle all the water in the Land were become bloud, and did fauour most vnwholesomely, yet it is said, *Pharaoh went home, and all this could not enter into his heart*, it could nor pierce him. When the Prophet cryed to the Altar of *Ieroboam*, *O Altar, Altar, heare the word of the Lord: the Altar heard and clane asunder*. But the word of God, which in *Ier. 23. 29.* is called an *hammer*, because it bruseth the stony harts of men, this *hammer* with ten miracles gaue ten mighty strokes at *Pharaohs* heart, and yet it could neuer bruse it.

Thus we may plainly see, there is a watering by Grace, and a melting by Gods word, as appeareth by *Dauid* and *Hezekiah*, who resolu'd into teares. Again, through want of grace, there is a withering, and by custome of sin there is an hardening, as in *Cain* and *Pharaoh*, whose harts the word of God could not pierce, but the more they were beaten on, the more hard and flinty they became.

Horat.
Tob. 41. 15.
Pharaoh.

Exod. 7. 23.

1 Kings 13.

God hardeneth not.



LT remayneth in the second poynt to discusse, whether this *Hardening* be of God. In opening whereof it is very strange to heare how vntruely, how vncharitably wee are charged by our Aduersaries, not onely *Campion* and *Bellermine*, but especially in certaine Articles or *Forcible Reasons* lately published, wherein it is directly set downe, that the Protestants doe make God the *Author* and onely cause of sinne, that they deride Gods permission; and plainly affirme, *God is worse then the Diuell*, and so are bound in conscience neuer to aske God forgiveness for their sinnes. Oh fearefull blasphemy, and vvords vnseemely. Christian cares! Where is modestie? where is truth and Christian pietie? Is this our doctrine? doe wee thus teach? No verely: both in word and writing wee acknowledge the Lord our God to be full of compassion and loue, the bowels of his mercy sweet and amiable; hee would not the death of any, he is gracious and kinde, and gentle, and ready to forgiue, and (to the death) wee affirme, more then most holy, pure and iust are all his workes and wayes: therefore the Lord be Iudge betweene them and vs, and lay not this sinne vnto their charge.

Article 5.

Touching this doctrine, how sinne first came to be, how it came in, where it first tooke beginning; and that God is not the Author of it, I haue shewed heretofore in handling the *Golden Chaine*, the meanes of our saluation: namely, that the Diuell was *primitiuus Peccator*, the first offender: for hee sinned from the beginning: so that from him sinne first boyled vp, as out of the maine Sea; from Sathan when it comes to *Adam*, it ariseth as

Iohn 6.

out

out of a Spring; from the Spring it is referued in nature, as in a Conduit; from nature conueyed to concupiscence (as by a pipe) and from thence doth flow all the mischief and wickednesse that is in the life of man. Well then: if sinne doe proceed from the suggestion of Sathan, working through our owne Concupiscence; and so God wholly freed from all imputation of euill: why is it so often said in the Scripture, *Deut. 2. 30. And the Lord hardened the heart of Sihon King of Heshbon, and made him obstinate: Iosh. 11. 20. It came of the Lord to harden their hearts: and here often in the Booke of Exodus, And the Lord hardened the heart of Pharaoh?*

To make this plaine: it is a poynt well knowne to the learned, that this speech (where it is said) *God hardened;* the Hebrew Dialect doth signifie a permission, and not an action. Verbes that signifie to doe, they often expresse a suffering, and not a doing. *Deffrui cum defers,* God is then said to *Harden* when he doth forsake. *Impios cum non retrahit a malo culpa, dicuntur dimittere.* As the enduing with grace is the effect of Gods Election. so the with-holding of his grace is the effect of Reprobation. *Dis includere est clausis non aperire,* saith Saint Gregory vpon the 12. of *Iob* and 14. verse. Euery action hath his qualitie from the roote of the affection, and from the intention of the Author: *Deus autem (quoad peccatum) non habet positivè velle, sed tantum privativè:* Touching sinne, God hath no positivè will, but onely in regard of former sinnes, a privation of his grace. To be short: God doth *Harden,* as Saint *Augustine* saith, *Non malum obsequendo, sed gratiam non concedendo,* Not by causing vs to commit sinne, but by not granting vnto vs his grace. I, but how comes it to passe that wee as well as others, are not partakers of Gods grace? why haue not we also his good Spirit to direct and guide vs? Saint *Augustine* makes it plaine againe: *Non ideo non habet homo gratiam, quia Deus non dat, sed quia homo non accipit:* Men become hardend,

Flaccus Illiricus.
P. Lomb. lib. 1.
Dist. 41.
Tho. Aquin. 1.
1. q. 23. art. 3.

August.

August.

hardened, and want the Spirit of Grace: why? not because God doth not offer it vnto them, but because they receiue it not when it is offered. For example, one of vs being sicke and like to dye, the Physitian knowing our case, he takes with him some preseruatiue to comfort vs, and comes to the doore and knockes; if wee will not, or be not able to let him in, we perish and die, and the cause is not in the Physitian, but in our selues that lets him not in, *Ἀμαρτημα νόσημα*: Sinne is a disease, whereof we are all sicke; for we haue all sinned: *Rom. 6. 12.* Christ, he is the Physitian of our soules: *Venit de Cælo mirus Medicus, qui per totum vbiq; iacebat egrotus*: Christ the great Physitian came downe from Heauen, because all mankind was generally infected. Hee comes to the doore of our hearts, and there he knockes. *Rev. 3. 20.* *Behold, I stand at the doore and knocke*. Hee bringerh with him *ἄρτον τῆς ζωῆς*, the bread of life, his eternall Word, to comfort vs, if wee let him in, if wee open the doore of our hearts, hee will come in and suppe with vs, as hee did with *Mary*, and forgiue vs all our sins; but if wee will not, or through long contagion of our sinne be not able to let Christ in, wee dye in our sinnes, and the case is euident, not because Christ doth not offer grace and comfort vnto vs, but because we receiue it not when it is offered. *Morsio per egrotus qui non Medicum vocat, sed vltro venientem respuit*: worthily doth that sicke Patient perish, who will neyther send for the Physitian himselfe, nor accept of his helpe when it is offered.

More plainly thus: In the 14. of Saint *Matthew*, our Sauour vwalking on the sea, he bad Saint *Peter* come vnto him, who walking on the vvater, seeing a storme and tempest arise, his heart failed and he beganne to sincke: vpon his cry vnto our Sauour, hee presently stretched forth his hand, tooke him into the Ship, and saued him. This world (wee know by daily experience) it is a Sea of trouble and misery: our Sauour (as he did to *S. Peter*)

Plato de leg. 10

Augustin Mat.
9. 12.

Iohn 6. 35.

Luke 10.

Musculus in
Mat.

John 3. 19.

Luke 14. 24.

Jonah 2. 8.

Ambrose.
Nemo eum amit-
tit, nisi quis di-
mittit.

Aug. confell.

Exod. 1. 11.

so most louingly he willeth euery one of vs to come vn-
to him: as wee walke, stormes and tempests doe arise,
through frailty of our flesh, and the weaknesse of our
faith, we begin to linke, our Saviour he stretcheth forth his
hand, he giueth vs *ἐξουσιαν ἐξουσιαν*, his Word, his Sacra-
ments, the good motions of his Spirit to laue vs from lin-
king, and to keepe vs in the ship of his Church: if wee re-
fuse these meanes, we perish, we lincke in our sinnes: why?
not because Christ doth not most kindly put forth his
hand vnto vs, but because in want and distrelle we lay not
hold vpon him, *This is condemnation, that light is come into
the world, men refuse it, and loue darknes more then light.* Our
blessed Saviour with great louing kindnesse hee doth in-
quire all men to his great Supper, if wee make excuses, or
wilfully refuse to come, he may iustly pronounce, *None of
these that were bidden shall euer taste of my Supper.*

Therefore let not men deceiue themselves, and com-
plaine as though God did harden their hearts, and de-
nie them grace and mercy, for as *Jonah* saith in his second
Chapter and 8. verse. *They forsake their owne mercy. Deus
prior in amore,* God neuer hateth vntill he be first hated;
and so I conclude with *S. Ambrose, Nemo isba (christum po-
test auferre, nisi te isba auferas:* No man can separate Christ
from thee, except first thou dost separate thy selfe from
him.

This is plainly to be obserued in *Pharaoh*, had hee
(being long before peaceably settled in a rich and mighty
Kingdome) made right vte of the blessings of God, had
he at the first, or oftentimes after, yeelded to the word of
the Lord, he had neuer come to the state of *Hardening*,
nor left himselfe such a fearefull spectacle of Gods wrath
for euer. But *Pharaoh* feeling wealth and reueneue com-
ming so fast and abundantly, that hee builded new Cities
(*Pisbom* and *Raamses*) to lay vp his treasures, his heart
was so bent and set vpon couetousnesse (such multitudes
of people moyling and labouring in sundry works for his
profit)

profit) that in no case hee could endure to heare of their departure. First, hee said flatly, they should not goe: Secondly, he sought to shift off the matter, affirming the Miracles not to be done by Gods hand, but by incantment: Thirdly, hee yeelded they should offer sacrifice, but onely in their owne Land: Fourthly, hee was content they should goe sacrifice out of his Land, (but still hee would condition with God) *None but the men should goe*: Fifthly, the men should goe, the women goe, the children goe, but their sheepe and Oxen (wherein their wealth stood) should not goe.

Thus *Pharaoh* (through a wretched and gripple mind) neuer left winding and turning, dallying, and presuming of the Lords mercy and patience, till adding one sinne vnto another, his heart became *hardened*: Nay, notwithstanding so many Miracles, and that before he confessed the Lord to be G O D, *he and his people sinfull*, and earnestly desired *Moses* to pray for him, yet contrary to his owne thoughts, and against his owne knowledge, vwhen hee saw the people of Israel vvere gone, hee flies to strength of warre, hee cals his Captaines, hee musters his people, he gathers his Chariots, he pursues with all might and maine, till at last both hee and his (ouerwhelmed in the sea) receiued the fearefull and finall iudgement of wilfull disobedience. Now then, let all the earth know the goodnesse of the Lord, and wisely obserue his loue vnto mankinde for euer. It is true, *Pharaohs heart vvas hardened*, and hee, vvith his Nobles, vutterly ouer-throwne. But before his ouer-throw all meanes possible that could be, were vsed to winne *Pharaoh*. Blessing vpon blessing before receiued; punishment vpon punishment after inflicted: *Moses* still and againe prayed for him; *Aaron* euer and anon perswaded him; the plagues to astonish him were sodaine and exceeding wonderfull; the deliuerance to win him, was present and more miraculous; the Enchanters confessed, the people cryed out, his seruants vvere

Exod. 5. 2.

Chap. 7. 11.

8. 25.

10. 11.

10. 24.

Obserue here how fearefull a thing it is wilfully to sinne against our owne consciences.

offended, Egypt was almost quite destroyed, the Land of Goshen was still vntouched, God againe, and againe, and still againe was intreated, and yet *Pharaoh* remayned obstinate. Shall we then say that God *hardened Pharaohs* heart? Be it farre from vs: for it is directly set downe in the 9. Chapter, vers. 34. *And when Pharaoh saw the haile and thunder were gone, he sinned againe, and hardened his heart:* And againe, chap. 8. vers. 15. *When Pharaoh saw that he had rest, he hardened his owne heart.*

Behold our vn-
thankfulnesse
to God, enjoy-
ing for religious
and peaceable
a Prince.

Oh, I would to God it were onely *Pharaohs* case, and that vvee also being Christians, did not abuse the long forbearance and much louing kindnesse of our God. For now the feare of the storme is ouer, but euen one yeere or two: now that our louing God through his vnspeakable mercy hath so sweetly set all in order, that all Nations round about vs stand amazed; now that he hath settled amongst vs a most happy and religious peace; now that he hath giuen honour, plentie, and rest throughout all the Land; still, still wee dally and trifle with the Lord, according to our priuate humours and secret Sects: wee will not professe the Gospell, except we first condition (as *Pharaoh* did) both with our God and King: with humble hearts wee doe not submit our selues peaceably to serue the Lord: For this blessed *Catastrophe*; our soules flame not with thankfull loue, neither (as they ought) breake forth into euermlasting prayles: Nay, whereas the word of God came ten times to *Pharaoh*, willing him to let the people of Israell goe and serue the Lord, the same word comes an hundred times renne to our hearts, crying and beating vpon vs to haue vs let goe our contentious, our carnall and peruerse affections, and yet vvee neuer relent at the same. *A mans heart will tell him more then seven Watch-men upon a tower:* We know, we know (euery one in his owne bosome) the sinnes which we secretly foster, and will not let goe. But as Saint *Paul* exhorteth the Iewes, *Heb. 3. 12.* so I aduise you in the name

Ecclus. 37. 14.

name of God, *Take heede, take heede, lest in any of you there be found a false and an enill heart to depart from the living God.* For assuredly, it is a fearefull and bitter thing to carry euer a selfe-will'd and peruersẽ minde, to respect meerly the applause of men, and fading pleasures of this life, to inwardly falling away from God, and losing the blessed comfort of our saluation. O Sauour sweet, and secret hope, turne vs that wee may be turned, bowe our hearts, and the hearts of our seede vnto thee, that wee may feare thy iudgements, acknowledge thy goodnesse, and stand fast in thy loue for euer.

How men become Hardened.



THE third point is to shew *how men become hardened*, in opening whereof wee are to vnderstand, that there are three sorts of *Hardnings*; *Naturalis, Voluntaria, Iudicialis.* The first is by *Nature*, the second by *Habite and Customs*, the third by *the iust iudgement of God.* The first is the forgetfulnesse or dulnesse in a naturall man, when he ouer-shootes himselfe, for want of wise obseruation and remembrance.

In the sixt of *Marke*, our Sauour Christ fed five thousand men with five loaves and two Fishes, a Miracle sufficient to proue vnto his Disciples that he was the Son of God. Yet presently after, when hee came walking on the Sea, and caused the winde to cease, they stood amazed, and did not acknowledge his Diuinitie; for (saith the Scripture) in the 52. Verse, They considered not the miracle of the loaves, because *their hearts were hardened*; that is, through naturall imperfection they had forgot it.

Secondly, there is an *hardening by habite*, when

Marke 6.

Gods children may be blinded in minde, and hardened in hart for a time.

Acs 8. 22.

(through a carelesse securitie) men doe continue in sinne, and take such a custome, as they can hardly leaue. So *Simon Magus*, his heart by custome was so long bent, and serpon couetousnes, that being conuersant amongst the Apostles, and daily employed in most diuine and holy actions; yet euen then, his minde and thought still ranne vpon money. vpon gaine. This is *habitualis obduracyo*, an *hardening* which growes by continuance in sinne. He that is in this case, it stands him vpon to gather vp his spirits, and strongly to resist sinne: to sequester himselfe oft times vnto deuout and priuate meditations, to ioy in hearing the word, vvith reuerence to receive the blessed Sacraments, especially to be seruent in prayer; for so Saint *Peter* willed *Simon Magus*, *Repent and pray, that (if it be possible) the thoughts of thy heart may be forgiven thee.*

Rom. 1. 2. 7.

The third and last is, *Iudicialis obduracyo*; An *hardening*, which proceedes from the iust iudgement of God. *Cum peccatum sit poena peccati*; When sinne becomes a punishment to him that committeth it, as *S. Paul* saith, & τιμωρία τῆς ἀνομίας, a recompence of former errors; when the thought is so peysoned, the minde and soule to generally infected, that the Spirit of God is vterly quenched: no light of nature, no priuate counsell, no publike exhortation out of the word, no inward motions of Gods Spirit can preuaile, but hee goeth on so long, and is so farre spent, that being past all feare to offend, carelessly he maketh no scruple of any sinne whatsoeuer, till at length finding in himselfe, no hope of recovery, eyther God strikes him apparantly with his iudgement, as he did *Pharaoh*, or else by his death he passeth silent to the graue vvithout repentance, as *Dives*; or in this life (as *Judas* did) doth plunge himselfe in the gulfes of desperation. This is that *hardening*, which is here ment of *Pharaoh*.

Caluin.

This *hardening* is not all on a sodaine; *Nam nimis primo impetu, ut Deo resistemur*: No man is hardened at the

the first. *Nemo fit repente miser. Heb. 3. 13. Take heed lest any of you be hardened through the deceitfulness of sinne.*

The deceitfulness of sinne, it creepeth like a Canker-vvorme, it gathers, it steales vpon vs; and so vnder the fore-knowledge of God, men come vnto hardening by degrees. *Naturalis est ordo, vt ab imperfecto, ad perfectum quis moueatur*: It is a naturall course euen in euill (saith the Schoole-man) by degrees to come vnto perfection. As they that dwell in Gods house, will bring forth more fruit, and then appeare before the God of Gods in perfect beaunie: so, on the contrary, the wicked are not hardened all at once, but as they offend more and more, so by little and little they grow to the height of sin, and as the Psalmist saith, *they doe fall from one mischiefe to another.*

Lucas was first a cunning *Dissembler*; secondly, hee became a secret *Theefe*; thirdly, he grew to be an impudent *Liar*; fourthly, he proued a bold *Traitor*; lastly, a desperate *Reprobate*.

The diseases of the body, they doe not grow at one and the selfe same time. they doe first appeare but by riot, and distemperance vsed long before: so the soule infected with vnclane thoughts, and in youth accustomed to euill actions, at length commeth to the incurable disease of hardening. *Saint Augustine* in the 8. of his *Confess.* doth open this point very plainly.

First, the Diuell by concupiscence suggesteth euill thoughts, euill thoughts egge on delight, delight toulterh on consent; consent engendreth action; action bringeth forth custome; custome groweth to necessitie; and necessitie in sinning is the fore-runner of death. For example: first, the diuell suggesteth euill thoughts, so he did vnto *Eue*, he wound her in by tainting her thought, by telling her she should haue all knowledge, and be as God: this euill thought egged on delight, for as appeareth in the 6. verse, the Apple grew pleasant in her eyes: this delight roulded on consent, for then she tooke of the fruit: lastly, of consent came

Thom. Aquin.

Psal. 84. 7.

Mat. 26. 8.

John 12. 5.

Mat. 26. 25. 48.

Mat. 25. 5.

Aug. Confess. 8.

came the action, for shee did care, and gaue it to her husband.

•Now when the action of sinne is committed, there doth not presently follow *hardening*: for if the heart doe melt and thaw, if the soule doe giue and resolute into teares of repentance for the same, then there is no *hardening*. But if from one action committed, wee come vnto another, and so to the custome and continuance in sinne, then are wee snared with the cords of our owne iniquitie, and fettered with this chaine against the generall day of Gods Iudgement. To make this plaine, I will shew you by seauen degrees, as it were by seauen stayres, how men doe descend into this pit of *hardening*.

I
Importabile.

The first step is *importabile*: Sinne at the first, it is importable. it seemes vntollerable to be borne. One that hath bene religiously brought vp, hath bene accustomed to a milde and honest conuersation, and hath bene fearefull to offend; at length, if through bad company, though his owne weakenesse, and the allurements of Sathan, he falleth into any foule sinne; at the first it is importable, it doth strike such an horror into him, that he is in a wofull taking, and grievously tormented. This we may see in *David*, who hauing alwayes a tender Conscience, loath to offend, yet after ouer-taken by committing murder and adultery, as soone as hee saw what hee had done, he was mightily troubled wheresoeuer he became, his offence so stucke in his thought, that in *51. Psal. 3.* he cryeth out, *My sinne is euer before me*, that is, is continually in my sight.

2
Grane.

The second staire is *Grane*, *heauy*: for Sinne being committed twice or thrice, it is not as it was at the first, importable, but it is heauy. He sorrowes and is grieved, but he is nothing so troubled in minde, nor afflicted in conscience as he was before.

3
Leue.

The third staire is *Leue*, *light*: For he hath vsed him selfe more often to sinne; that which at the first was importable,

portable, and afterwards heauy, at length becommeth light. This appeareth by the vnchaste woman, spoken of in the *Proverbs*; who hauing had some practise in sinne, shee maketh no more matter of it, but lightly passeth it ouer with *wiping her mouth*, and saith, *she hath not sinned*.

Prou. 30. 20.

The fourth staire is, *Insensibile*; past feeling, for after that sinne be made light of, and that there be no remorse nor griefe for sinne, then they grow past feeling: such were the Israelites, of whom the Prophet *Ieremie* speaketh in his 5. Chapter and 3. verse, *Thou hast smitten them, but they haue not sorrowed, for they haue made their faces harder then a stone*, that is, they haue sinned so long, that now they are past feeling.

4
Insensibile.

The fift staire is *Delectabile*: when men take pleasure in sinne (as *Salomon* saith) *They reioyce in doing euill, and delight in wickednesse*. Hereof *S. Augustine* saith, *Tunc est consummata infelicitas, ubi turpia non solum committuntur, sed etiam delectantur*: Then is the estate of condemnation certaine, when foule sinnes are not onely committed, but are delightfull also.

5
Delectabile.
Prou. 2. 14.

The sixt staire is *Desiderabile*: when (through delight) men grow to such a custome, that they inwardly desire to sinne, so that as *Saint Gregory* said: *Si nunquam moreretur, nunquam velle peccare desineret*: such a man, if he should neuer dye, he would neuer cease to sin, for though he did not commit it in action, yet still hee would desire it in thought.

6
Desiderabile.

The seauenth staire is *Defensibile*: When he hath gotten a fore-head of Brasse: *Esay* 48. 4. (as the *Psalmist* saith) when the Tyrant doth boast that he can doe mischief, *When hee sits in the seate of the scorner*, when hee doth not onely by habite desire to sinne, and delight in it, but now hee will take vpon him to defend it, *Peccatum porta mortis, defensio est limen inferni*: Sinne is the high-way to death, but the defence of sinne is the very next

7
Defensibile.
Psal. 1. 1.
Origen.

Ier. 2.25.
Zach. 7.11.
Prou.18.3.

step into hell : at this point were the *Jewes*, who being reprov'd for Idolatry, the Scripture saith, they said desperately, *Wee haue loved strange Gods, and them will wee follow.* Again, *They refused to hearken, and pulled away the shoulder, and stopped their eares, and made their hearts as an Adamant stone.* *Impius cum venerit in profundum contemnit :* A dissolute liuer once growne to the height of sinne, becomes desperate.

Thus sinne, first, it is *importable*; secondly, *heavy*; thirdly, it becomes *light*; fourthly, *painfull*; fifthly, *delightfull*; sixthly, *desired*; and lastly, *defended*. Here is *descensus avertens*, these be the staires that leade to the chambers of death, and the steps whereby the reprobate doth descend vnto finall destruction. Indeepe at the first when sinne is *importable*, and that wee are wonderfully grieved for committing of it, there is great hope of recouery, and he that so feeling the wound of sinne, doth there stay the course of it, it is an excellent signe of saluation : *Initium salutis notitia peccatis*, the first step of repentance is the first finding out and acknowledgement of sinne. In the second of the *Acts*, when they saw and knew their sinne, they cryed out, *Men and brethren what shall wee doe to be saved ?* this horror, this troubled minde, it made them seeke for comfort, and so brought them to repentance.

Secondly, when sinne is a burthen vnto our soules, so that we would faine be eased of it, there is yet good hope: wee may see it by *Daniel* in the 38. *Psal.* 4. vers. *Alme* iniquities are gone ouer mine head, and are as a burthen too heavy for me to beare : the waight of this burthen made *Daniel* in the 18. verse following, to *confesse his wickednesse*, and to be sorry for his sinne : it made him flye vnto God for ease : *O cast your burthen vpon the Lord, for he will not suffer the righteous to fall for ever.*

Thirdly, when men make light of sinne, surely danger is not farre off: for a three-fold cord is not easily broken, and the third letting bloud in the same veyne is exceeding

ding dangerous : but yet still there is some hope , for though in the hot chafe of our blinde and youthfull desires, though then for a time wee account it a light matter to commit this or that sinne, yet God may touch our hearts, Christ may looke backe vpon vs, as hee did on S. Peter, who denied him thrice, his word may so strike vs, that wee may come to know our selues, to see in vvhart case wee are, to bewaile our infirmitie, and so turne vnto God by prayer and repentance : *All these things* (as Iob saith) *will God worke twice or thrice with a man.* But if we come to (*insensible*) the fourth staire, so that wee grow *past feeling*, we sinne daily and haue no sence of it, if there be no remorse, no griefe nor dislike of sinne; woe be vnto vs, *Amos 2. 6. For three transgressions and for foure I will not turne to Israel* (saith the Lord.) Without the infinite and extraordinary mercy of God we are the sonnes of wrath, and then followeth this deadly wound of *hardening*. It is a principle in Physicke, *Gravissime agrotat, qui se non sensit agrotare* : If a man be sicke, and know it not, out of question, hee is very dangerously and deadly sicke; he that findes in himselfe no want of any thing (as the Church of Laodicea) *οὐδενος χρείαν ἔχω* : *I stand not in neede of any thing.* This deadnesse, this vnfeeling numnesse, it is a plaine fore-teller of death : for example, if a man haue taken a grievous wound in his body, if it ake, if it pricke and shoote, if it paine him, eyther it is healing, or else there is hope to heale it : but (as S. Augustine saith) *Quod non dolet, non pro sano, sed pro mortuo computandum*, if the wound be such, that it neuer causeth griefe, if it neuer ake nor smart, vndoubtedly it is dead flesh, of necessitie it must be cut off.

To commit actuall and presumptuous sins, when a mans owne knowledge and Gods spirit crieth in him to the contrary, these are wounds and grievous wounds vnto the soule, and whosoever hath gone on so farre, that hee doth delight in these sinnes so often, so long, that

Iob 33. 29.

O beware and sinne no more.

Reue. 3. 17.

August.

his minde is neuer troubled, his thoughts neuer checked, his soule neuer grieued, surely, such a one being (vttely *past feeling*) is very neere to this fearefull estate of *hardening*.

Thus haue I shewed how, and after what sort men become *hardened*, not of my selfe, but as Saint *Augustine* saith: *Latus tensor non ferro alieno, sed mea ferrea voluntate: velle meum tenebat inimicus, & inde mihi funes fecerat, & consuetudini dum non resistitur, facta est necessitas*: A man becomes *hardened*; hee is fettered, not by any other Chaine, but by the cords of his owne sinne, the Diuell by deceit gets power ouer the will, and so doth snare vs, and because in the beginning wee did not resist custome, at length it groweth to necessitie. This is the very same in effect set downe by Saint *Paul* in the 4. Chap. to the *Ephesians*. verse 18. where this manner of *Hardening* is also exprest: first, *ἐσκότισμένοι*, the minde is darkened, they cannot rightly discern what to doe: then *διὰ τὴν ἀγνοίαν*, they become ignorant: thirdly, comes in, *διὰ τὴν ἀπερωσίαν*, vwhen the soule (for want of heavenly dewe) beginnes to wither and *arden*: fourthly, *ἀπηλγνότες*, *past feeling*: and lastly, given ouer to *commit all sinne with greedinesse*.

How wofull to be Hardened.



OW what a grieuous and lamentable estate it is to be *hardened*, let it please you with patience to obserue a while, and you shall briefly vnderstand.

The comfort of mans life in this world, it consisteth in the enioying eyther of temporall or spirituall blessings. But the strong man hauing once got possession,

possession, when a man is fallen away from grace, and his heart *hardened*; how fearefull, how mournfull a case it is, it may manifestly appeare in this; for that such men they can haue no true ioy of temporall things in this world, nor any true comfort of the sweet graces in the life to come.

First, concerning spirituall blessings, there is nothing more chearefull vnto man, then the knowledge of his minde, nothing more excellent in him, then the light of his vnderstanding. This knowledge, this light of nature, this vnderstanding and iudgement is vtterly extinguished, *Suffocatur Natura lumen, cum ad huius abissi ingresum accedimus*: The light of Nature is choked, when they once enter into this gulf of *hardening*.

Caluin.

In man there is a three-folde light. The light of the body, which is the *Eyes*; the light of the minde, which is *Reason*; and *Faith*, the light of the soule: by which wee discern things that are not seene. In the obstinate, *their bodily Eye is full of Adulterie, and they cannot cease to sinne.* 2 Pet. 2. 14.

Ephes. 1. 18.

1 Cor. 4. 18.

2 Pet. 2. 14.

The light of *Reason*, which is the Law of Nature, is extinguished, Rom. 1. 28. Lastly, *Faith*, which is the light of the soule, is wholly blinded: for such cannot see to take hold of the mercies of God, nor to apprehend his comfortable promises, Heb. 4. 2. Now if the *Eye*, which is the light of the body; if *Reason*, which is the light of the minde; if *Faith*, which is the light of the soule, be dimmed: if all that light which should be in vs be darknesse, *Insuper pœna ut qui sciens rectum non facit, amittat scire quod rectum* (saith Saint *Augustine*) It is a punishment, that hee (who knowing) doth not well, at length should lose the knowledge of well doing: so is it with the *hardened* (as *Iob* saith,) *The light of the vngodly shall be darkened, and the wicked shall become blinde, because they haue sinned against the Lord.*

Rom. 1. 28.

Heb. 4. 2.

August. de libe. arbit. lib. 3.

Iob. 18. 5.

Zeph. 1. 17.

The iudgement of the minde being thus peruered,

Heb. 4. 12.

and Faith which in all stormes and temptations should guide the sterne, being ouerthrowne, there followes a generall shipwrack of conscience.

The word of God, is said to be sharper then a two-edged sword, it pierceth the very sinewes and marrow, *it diuideth the soule and spirit asunder*: how wonderfull is it in operation: how mightie to conuince our thoughts! how powerfull to quicken the soule! how comfortable to strengthen our faith! I doubt not but the most here, to their endlesse comfort doe effectually know. This word, this mightie word, which for piercing operation is resembled to fire, able to soften iron, this word it cannot mollifie the *hardened*: But as the bright beames of the Sunne doe harden Clay, and soften Wax; and as the sweet drops of raine doe mollifie earth, and *harden* sand; so the heavenly and eternall Word returneth not in vaine, but (by reason of different disposition in the subiect) it illuminateth, it melteth the righteous, it obdurates and hardens the wicked, *Their hearts being fat, their eyes beavy, and their eares sunt, they shall heare indeede, but shall not vnderstand, they shall see and not perceiue.*

Esay 6. 9.

Where the Word of God cannot preuaile, there can be no repentance. It is true: the Scripture saith, *At what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, God will put all his wickednesse out of his remembrance.* Thereupon many take their pleasure, and glut themselues in sinne, and at last, they thinke to make all good by repentance. Indeed it is true, if they can repent: but they must obserue what S. *Augustine* saith; *Qui promittit poenitentis veniam, non promittit peccanti poenitentiam*: God who promiseth vnto euery one that repenteth forgiuenesse, doth not promise vnto euery one that sinneth repentance. Repentance is the gift of God, and such as are *hardened* because in times past they despised the riches of his bounty and grace, his long-suffering and mercy, that did call them to repentance, when

Ezech. 18. 21.

August.

they

they would, they cannot repent: *Rom. 2. 5.* after hardnes the heart it cannot repent.

If there can be no repentance, then lamentation and teares are bootlesse. Teares, they are the bloud of the soule and the *Wine of Angels*, most pleasing and acceptable in the sight of God. Yet the *hardened*, though they should wash themselves in their owne teares, it will not preuaile. *Nihil profunt lamenta si replicantur peccata*: teares are not accepted, where sinnes are still and againe doubled, *Heb. 12. 17.* *Esau found no place to repentance, though he sought the blessing with teares.*

Bernard.

Heb 12. 17.

The holy and blessed Sacraments now presently to be administred. are pledges of Gods loue, and scales of our saluation. By Baptisme *he breaketh the heads of the Dragons in the waters, Et per Baptismum Caelianua aperitur*: And by Baptisme euen the doore of heauen is set open. The Lords Supper it is, *Canalis Gratia, & Lanacrum Anime*, the Conduit of Grace, and the Bath of the Soule. What can be more ioyfull, then by receiuing the signe of the Crosse, to fight vnder the banner of Christs loue, and to be knit into the Mysticall body of his Saints? What can be more ioyfull then to receiue that pure and Princely bloud, the least drop whereof being able to redeeme a thousand worlds? I may rest assured it is a full and perfect satisfaction for all my sinnes: so that if my body hath sinned, his body hath made amends: if my soule hath sinned, his soule hath made a recompence; and therefore both body and soule are his, and so vvee firmly and fully ferled in a Christian ioy for euer.

Rom. 4. 11.

Psal. 74. 14.

These holy and heauenly Sacraments are not effectually in the obstinate. *Iudas*, notwithstanding hee was a Disciple of our Saviour, and that blessed hand (which after, for his sake, was nailed on the Crosse) did reach him the bread of life: yet hee vvas so *hardened* vvith secret sinne, and a traiterous disposition, that as soone as hee received

Iohn 13. 27.

receiued the soppe, the Diuell entred into him, tooke full possession of him, and so brought him to a most fearefull end.

Prayer, what meruailous things hath it brought to passe! and indeede what greater comfort can there be to a distressed minde, then to open our griefe, to poure out our complaints, and ease our wounded hearts, by making our moane vnto God by faithfull and humble Prayer? yet in those that are hardened, prayers of themselues are fruitlesse, Iohn 9. 31. God heareth not the prayers of sinners; that is, of such as retaine a will to sinne: David saith, Hee that enclineth his heart vnto wickednesse, God will not heare his prayers.

Psal. 66. 16.

Ierc. 7. 16.
11. 14.

To hope in the Prayer of others, that also is in vaine, *Ierc. 7. 16. Because you haue done these things, and I spake vnto you, and you would not heare, therefore thou shalt not pray for this people, nor lift vp cry, nor intreate mee, for I will not heare. Though Noe and Iob should intreate mee, though Moses and Samuel should pray vnto me, yet will I not heare, neyther be intreated.* In the 15. of the *Prouerbs*, and 15. verse, it is said; *A good conscience is a continuall feast.* Assuredly if a man haue all earthly blessings which his heart can desire, if hee waxe neuer so warme and wealthy, yet if he be at warre with himselfe, if he be stung with the guilt of his owne thoughts, what comfort, what ioy can he haue?

Prou. 18. 14.

The spirit of a man may beare his sicknesse or infirmities, but a wounded conscience who is able to endure? Contrariwise, peace with God, peace of conscience, and quiet rest of soule, it is the greatest comfort that man can enioy vpon earth. Saint *Augustine* calls it, *The beautifull Temple of Salomon, the Garden of Paradise, the Golden Bed of rest, the ioy of the Angels, the Treasure of the great King, the Mercy-seate of the Cherubins, and the Tabernacle of the holy Ghost.* This peace the hardened can neuer be partakers of. *Their griefe is doubled with mourning, and*

Wisd. 11. 10.

remembering things past, and it is plainly said, *There is no peace vnto the wicked.*

Esay 48. 22.

Hope, is the treasury of all spiritual and heavenly blessings, in all wants and misery it is the safe and sure Anchor of the soule; for, by hope we are saved: but the hope of the vngodly is like the dust blowne away with the winde. They fore-cast vnto themselves cruell things, and their thoughts are like the flights of a bloudy and vanquish'd fi-ld, where all hope and comfort lyeth flaine.

Wisd. 17. 10.

Now when the soule thus affected, is not at peace with GOD, but giuen ouer to sinnes, remaynes in the state of condemnation: all temporall blessings, which are comforts to Gods Children, they doe increase our condemnation.

Riches (we know) are the good blessings of God, but to such as haue no sinne in their conscience, otherwise as *Iob* saith in his 15. Chap. 17. verse; *If his face be so covered with fat, and that he hath such collops in his flankes, that in abundance and prosperitie he forgets God: Dat legimum, sed non sanctum vsum,* he giueth a lawfull and outward, but not a sanctified vse.

Sleepe is sweet vnto euery man, but a minde secretly wounded with sinne, is afflicted with fearefull dreames and visions in the night. *The wicked that haue liued a dissolute life, they are tormented with their owne Imaginations, as Iob saith, The terrors of GOD doe fight against them.*

Wisd. 12. 13.

Mirth and chearefulnesse the Wise-man saith; *they are the reioicing of the heart, and prolonging of the life. Iob. 14. 22. The sinner while his flesh is vpon him, he shall be sorrowfull; while the soule is in him he shall not cease to mourne. Pro. 14. 13. Euen in laughing the heart is sorrowfull, and the end of that mans mirth is beauiuesse.*

Now if the estate of the hardened be such, that the light of the minde and soule be wholly darkened, if the word of God cannot pierce them, if hauing made ship-

wracke of conscience, their heart it cannot repent, and so neyther Sacraments nor teares be auayleable. I their owne prayers cannot be heard, and others are forbid to pray for them; if their sleepe be fearefull, their laughing inwardly mournfull, their riches cursings, their hope vtterly forlorne, and they can neuer enioy any peace of conscience, or quiet rest of soule, iudge you, whether it had not beene better such a man had not been borne, or being borne had presently beene flung into the bottome of the Sea, and drowned in euerlasting forgetfulness. For (alas) when God is become our enemy, who is able to enter into combat to match with the wrath of the Lord of Hosts? When a mans owne heart doth condemne him, who is able to put to silence the voyce of desperation?

O happy is hee that sinneth least; next, hee that returneth soone; but most fearefull is the estate of him, who like *Pharaoh*, is giuen ouer vnto *Hardening*. For he that is once come to this passe, that as *Ieroboam*, he hath solde himselfe to commit sinne, *his minde reprobate, his conscience seared, and his soule frozen in the dregs of sinne*; then though hee weepe and lament, with *Esaie*; though he would restore that which he hath wrongfully gotten, with *Judas*; though he doe gird himselfe in Sacke-cloath, and walke softly, as *Abab*; though he doe pull the men of God, to comfort him, and pray for him, as *Saul* did; though hee doe mourne like a Doue, and chatter like a Crane; though with the Pellican, he doe send forth shrill and fearefull cryes into the ayre, yet all this will not helpe (woe alas) there is no recouery. *Ier. 13. 23. Can the blacke-More change his skynne, or the Leopard his spots? then may they doe good who haue accustomed themselves to doe euill.* Ο ὁ μὴ μεταμενέτινος ἀνείητος: *He that hath hardened his heart can neuer be cured. Habitatus in malo sunt impenituri. Their thoughts can neuer be altered. Their stony hearts cannot become flesh. They haue denyed the power*

Rom. 1. 18.

1 Tim. 4. 2.

Zach. 1. 12.

Ier. 13. 23.

Arist. eth. 7. c. 7

Tho. Aquin.

Wisd. 12. 10.

Eccles. 17. 14.

Heb. 10. 26.

of saluation: they haue despised the spirit of grace, and though they seeke the blessing with teares, they can finde no place to repentance. This is a lamentable estate, this is a fearefull Iudgement, for man to be left vnto himselfe, giuen vp to Sathan, and to be forsaken of God for euer: from this estate the Lord for his endlesse mercy deliuer vs.

Heb. 12. 17.

The Remedy.



O eschew this gulfe, and to auoyd the danger of this *Hardening*, cyther wee must cutt off and stay the course of sinne in the act, or else wee must resist it in the beginning, and stay it in our thoughts. It is an excellent saying of S. *Ierome*, *Ibi maxime oportet obseruare peccatum, ubi nasci solet*: Both in sinne, and also in curing the diseases of the body, it is the chiefeest point to obserue and finde out where the malady first tooke beginning: it is plaine, sinne first budded in the thought; and thereupon S. *Ierome* calls it *primogenita Diaboli*, the Diuels darling or first begotten. Sathan dares not tempt any vnto murder, treason, or any such grieuous sinne, vnlesse hee send an euill thought before, to try whether he shall be welcome.

The Philistines will not venture till *Dulilah* hath wrought the feate: as she with *Sampson* neuer left fawning, and creeping into his bosome, till by consenting vnto her, he lost both his strength and his eyes, and became a Mill-horse for the Philistines: so euill thoughts they allure and toll on so long, till the light of the vnderstanding being blinded, Sathan that foule Philistine, sets them such a grist to grinde, as they must pay the losse of eternall life for the toule.

The Philosopher said truely, ἑδος ἀρχεται μὴ ἀπὸ πολλῶν μικρῶν: Custome ariseth of very small beginnings,

Philo.

Bernard.

Iosephus lib.
contra ApionēIer. 9. 21.
Iob 12. 11.
Plinius.
Profecto in oculis
animus inhabitat.
Autium ac linguę
ingens periculum.Would God
this were truly
considered.

Iob 36. 14.

Chrysost.

and though it seeme a small matter to lend the Diuell an euill thought, yet the Wise-man saith in the 13. of *Wisdomes*: *Euill thoughts separate from God: Cogitationes male dum ludunt stuantur*: Euill thoughts while they dally, they doe deceiue. As the streame in the Riuer *Jordan* doth carry the fish swimming and playing till on a sodaine they fall (*in Mare mortuum*) into the dead Sea; where, by reason of the Brimstone, they presently dye: so, many suffer themselves to be carryed away so long with vicious thoughts and wicked imaginations, that on a sodaine the powers of the minde be grievously infected.

The eye is *fenestra mentis*, and many times ere euer we be aware, *Death stealeth in at the window*.

The eare, *Iob* callerh it in his 12. Chapter, the taster of the Soule; *As the mouth tasteth meate for the belly; so the eare tasteth words, for the soule*. He that hath a wicked eye and an vnchaste eare, as *S. Peter* said of *Simon Magus*) his soule will soone be brought to the gall of bitterness.

Therefore wise men may hereby iudge, how carefully, how prouidently the education of youth (especially of the nobler sort) ought to be respected. How *flattering Parasites*, and *profane lechers* ought to be warily shunned. Alas, the minde and disposition of youth, at the first, is like a sweet and bright siluer dish, you may put in it what you please, but if through vile Atheists, and dissolute company, the affection be once led away, and the disposition infected, woe worth that company, for the infection of sinne taken in tender yeeres: *Iob* saith, *the Soule dyeth in youth*. As cloath stained in the Wooll doth neuer lose the colour; so the staine of sinne taken in tender yeeres, will hardly or neuer be taken out; nay, that which afterwards discretion and yeeres doth know and iudge in it selfe most hatefull, *ὡς τὸ πλὺν καὶ ὡς τὸ κατὰ συνείδειν πρᾶγμα ἀναγκάζεται*: by euill custome hee is inforced to put the same in practise
when

whether hee will or no. In the 9. of *Marke*, 21. verse, the foule Spirit which kept possession from a childe, could not be cast out by any other, but onely by our Sauiour. *Iob* made a couenant with his heart, and *Dauid* prayed the Lord to turne away his eyes from beholding vanities: euery good man ought to labour and strue with himselfe to quench his desires, to checke his thoughts, to beate downe and keepe vnder his affections, that though hee doe sinne sometimes of infirmitie, yet it may neuer generally infect the minde; it may neuer be settled in the thought.

There is no sacrifice more acceptable vnto GOD, then the nipping of a Serpents head: therefore as *Dauid* speaketh of the children of Babylon, *ad petras allidere*, to dash their braines against the wall, while they are yong, so the best way to preuent *hardening*, is to nip sinne in the head at the first, to kill the strength of it in our thoughts.

Psal. 137. 9.

Now, if God doe not strengthen vs to ouercome sinne in the thought, the next way to shunne *hardening* is to stay the course of it in the act. For, *God will wound the bayrie scalpe of such as goe on still in their wickednesse. Paruus error in principio maximus est in fine*: A small scape in the beginning, many times proues a mischief in the end. *Consuetudo peccandi tollit sensum peccati*: The custome of sinne takes away all feeling of sinne. As he that is stung vvith a Viper, is so deadly benumbed, that hee feesles the sting of nothing else: so he that hath taken a custome of offending, neuer feesles the infection of any sinne, though it ranckle neuer so grievously. In the 61. *Psal.* 16. verse, '*Dauid prayeth, O let not the pit shut her mouth vpon me*! To sinne, is to fall into a pit, but to take a custome in sinne, is to couer the pit, and damne it vp, that we shall neuer get out againe.

Psal. 68. 22.

Consuetudinem vincere dura pugna: (saith *Augustine*) It is a difficult thing to ouercome custome. For in all

Aug. in *Psa.* 38.

Prou. 28. 26.

Aug. in ser. 4.
in adu. Dom.

humane things, ἡδὸς τυραννίς, Custome is the most intollerable Tyrant. *Horatius* the Romane being to fight with three enemies at once, did single them out, and then slew them one by one: so, the force of sinne is to be cut off in euery seuerall action, lest by gathering strength it ouer-throw vs. *He that trusteth his owne heart, is not wise.* In this case it is good for a man to suspect his owne hart, to call his owne wayes to remembrance, to take sometimes a suruay and view of the manner of his life and daily actions; and if he finde in himselfe that God hath suffered him so farre to be tempted, that hee is fallen into any foule offence, which hee knoweth is directly both against God and his owne Conscience, then presently to bestirre himselfe, neuer to suffer his eyes to sleepe nor his Eye-lids to slumber, till he haue poured out his hart vnto God, and made bitter lamentation, craued pardon with repentance, and vowed by Gods assistance neuer to offend in any such sort againe: otherwise, if lightly hee passe it ouer, and so goe on, as *Mithridates* accustomed his body so much to the receit of poyson, that at length no poyson would worke on him; so, hee that hath once taken in with the custome of sinne, shall at length come to that passe, that the greatest sinne that is, he shall neuer feele it: *Omne peccatum uilescit consuetudine, & fit homini quasi nullum*: The greatest sinne by custome comes to be accounted nothing. When the body is sore hurt and wounded, there is no driuing off time, but presently it must be looked to; so, when the soule is wounded, wee must not deferre to turne vnto the Lord, but flye vnto him with importunate prayer, with a broken and mournfull heart, for feare the wound doe fester inwardly. and so there be no recovery. I make it plaine by example thus: If a man take in the Spring three or foure Plants, and set them altogether at one time, if hee come by and by, or within a while after, hee may easily pull vp one of them; if he stay a fortnight, or a moneth, he may pull vp another.

another, but it will be somewhat harder; if he stay a yeeer or two, till it settle to take roote, then hee may pull and strayne his very heart-strings, but his labour is lost, hee shall neuer be able to pull it vp. One sinne, one offence, if wee labour to pull it vp in time, it may be forgiuen, it may be taken away; if wee let it goe on to two or three, with vnfaigned repentance, with bleeding teares, with vn-cessant out-cryes vnto a gracious God, they may be rased out and wiped away, but with greater difficultie: at length, if a man giue himselfe vnto sinne, so that it take deepe roote in the heart, and be settled in the soule, he shall neuer be able to pull it vp, nor arise from the death of sinne.

Application.



O draw then to an end: forasmuch as God desireth not the death of any sinner, but most louingly offereth his grace, and meanes of saluation vnto all: seeing sinne doth proceede from our owne vile concupiscence, and vvee neuer struing to stay the course of it in our thoughts, doe seeretly fall away: seeing by degrees against their owne knowledge, men doe wound their soules with many actuall sinnes, and thereupon God doth withhold his grace, and so forsake them; and this forsaking is such a forlorne estate, that as *Iob* saith, chap. 12. 14. *God stirreth a man vp, and he can neuer be loosed.* O how deuout ought wee to be in prayer, thereby to kindle in vs the heate of Gods Spirit? how deuout in sweet and heavenly meditations, to stirre vp in vs the good graces of God? how diligent to shew the fruits of our faith, euer stirring in the workes and labors of our calling; giuing

giuing no aduantage to our aduersary ? how carefull when wee heare the Word of G o d, to doe it vvith an humble spirit, with great reuerence, thereby to keepe a tender heart, a minde and cogitation that may easily be touched with remorse ? how desirous, and secretly ioyfull, at this holy time, to prepare our selues to the receiuing of the blessed Sacraments; to haue our hearts stripped of worldly vanities, to call home our affections, to appease our thoughts, and so peaceably to bathe our Soules afresh, in the precious Bloud of our eueralasting Redeemer; that so feeling our selues, as it were, newly created againe, soule and body, heart, hand and tongue, may neuer cease to sound prayes vnto him, who dorth neuer cease to renew his mercy vnto vs ?

The holy and Kingly Prophet *David*, he is a worthy example, for this Royall presence, set him before your eyes, and obserue the whole course of his life.

How sweet and milde was his spirit, in forbearing to take reuenge for himselfe ? how couragious and invincible his Faith when it stood in the quarrell of Gods honour ? how dearly affected to his people, vvhen hee said to the destroying Angell, *Not these Sheepe, but it is I that haue offended* ? What melting and kinde affection did hee shew towards *Ionathan*, and those vvhom hee loued ? vvhat a mournfull and repentant heart, when hee knew that hee had offended ? how full of diuine meditations to better his thoughts ? how frequent in prayer, flowing from him as a continuall streame ? how ioyfull in Gods Seruice, *dauencing before the Arke* ? how reuerend in Gods House, *kneeling and bowing in the Temple before all the people* ? vvhat a thankfull heart, *in offering to build a glorious Temple to the Lord* ? what an humble minde, saying, *what am I, and what was my Fathers house, that thou hast brought vs hitherto* ? what a chary and tender care of Gods Glory, wheresoeuer hee became ? how abundant in prayes and

and thanksgiving, calling every member of himselfe, and all the creatures both of heaven and earth to make one Quire in setting forth, singing, and sounding the everlasting prayes of his G O D ? But why did *David* thus ? to what end was all this ? That he might be sure still *to hold fast by God*, to be entirely knit vnto him, by all meanes possible to retaine his loue ; for feare least God hauing raised him to the height of renowne, deliuered him miraculously out of many imminent and bloody dangers, and so set a Crowne of blessings vpon his head : if *David* should haue shewne vnthankfulnesse, any contempt, or the least neglect of his loue, a mightie and ieaious God, he also vpon iust cause might haue with-drawne his loue, and laid all his honour in the dust againe.

Now therefore, with all humblenesse and dutie I entreate you by the tender mercies of Christ Iesus, and in the Name of the living God, I challenge euery Christian, which hopes for any ioy in the life to come, take heede of actuall and presumptuous sinnes, in no case let them *haue dominion ouer you* : doe not wound your soules (as *Pharaoh* did,) with wilfull offences against your owne knowledge : trye and examine all your thoughts, how and wherein they stand affected, and aboue all, grieue not the blessed motions of that comfortable Spirit, which keepe the very *life and being* of the soule.

Psal. 119. 15.

To conclude, let all slanderous moutnes be stopped, and all the factious Schismatikes in the Land ashamed, in beholding your Christian and Princely example : continue still to be louingly and kindly affected one towards another : celebrate this holy time in a true religious manner. Sanctifie the ioyfull beginning of this new yeeres raigne vvith new deuotion vnto God : lay all your Honours downe at the foote of the Altar : receiue the holy Sacraments ioyntly together, and so be

faithfully knit in loue, and in one head Christ Iesus :
 goe chearefully on, delight still in doing good: and
 the Lord God of our Fathers increase in you good de-
 sires, giue you zeale to performe them, confirme vnto
 you, and to your Seede, all his good promises, and vnto
 euery one of vs present here. grant pardon for offences
 past, giue vs comfort and strength in temptations to
 come; change all our liues more and more to a
 better course, euen for his blest Sonne.

Christ Iesus sake; who with the Fa-
 ther and the holy Ghost, be
 blest and praised for
 euer. *Amen.*

F I N I S.

THE



THE THIRD SERMON.

The Churches Sleepe.

CANT. chap.2. vers.7.

*I charge you, O yee Daughters of Ierusalem, by the
Roes and Hindes of the field, that yee stirre not
up, nor waken my Loue, untill she please.*



OR the reader and more perfect
vnderstanding of this Verse, it
shall be requiſite, very briefly,
to ſet downe the order in placing
this Booke, the *Title*, the *Sub-
iect matter*, and ſo conſequent-
ly the *Occaſion* wherevpon this
Scripture is inferred.

Touching the placing and
order of this Booke: in the 1 *Kings*, chap. 6. King *Sal-
omon* in building the materiall Temple, he framed three
Courts: the outer-moſt, a great and large Court, for the
common people: next to that, an inner roome for the
Priests and Levites: and laſt of all, *Sanctum Sanctorum*,

the holiest of holies, onely for the High Priest to enter in. The same *Salomon* in building vp the spirituall Temple of the Soule, hee hath likewise framed three Courts. First, the Booke of *Proverbs*, as a great and outermost Court, wherein common people, and all sorts of men, may learne the ciuill and godly course of manners and discipline; next to that, *Ecclesiastes*, or the Booke of the Preacher, as an inner Court, leading vs on further, and teaching vs to contemne the world: last of all, he brings vs into *Sanctum Sanctorum*, to this *Song of Songs*; wherein not euery one, but such as are conuersant in diuine mysteries, and delight in heavenly contemplation, they may here behold the sweet and mysticall coniunction betweene Christ and his Church, betweene God and the Soule.

1 Kings 4. 32.

For the Title. As there is *Sabaturn Sabati*, and *Sabaturn Sabatorum*, (so *αἰὲς ἑορτῆς*, this is called the *Song of Songs*. The *Song of Songs*, for that it is sung to the King of Kings; the *Song of Songs*, for that it containeth the highest myserie of all mysteries; the *Song of Songs*, because of a thousand and five Sonnets which *Salomon* did endite, of them all this is most diuine, most excellent. For it concerneth not any particular occasion, as the songs of *Moses* and *Deborah*, but the publike and flourishing estate of the Church, and thereupon, for the excellencie, the ancient Fathers call it, the heavenly treasure, the hidden *Manna*, and Paradise of the Soule.

Plin. lib. 8. cap.
25.

In the *Matter*, our *Subiect*, the holy Ghost by sweet and comfortable Allegories, doth liuely and affectionately expresse the holy and perfect loue betweene Christ and his blessed Spouse. So as *Pliny* writeth, *That the Bees doe make the outermost part of their combs with the basest honey, but doe inclose the finest and purest honey within*: So, the outward duties of Religion, they are containd in the Morall precepts of the *Proverbs* and *Ecclesiastes*, but the diuine and heavenly mysteries, betwixt Christ and his Church,

Church, they lye hidden, and are closely couched in these Parables.

The *O.casion* whereupon this Scripture is inferred, is this : the holy Spouse, the Church of God, being in this world, as a Lilly amongst Thornes, and as an Apple-tree in the wilde Forrest, that is, oppressed with enemies, molested with Schisme, Contention, and Heresies, she doth long to enjoy the blessed presence of Christ : at length, vnder the peaceable and glorious raigne of King *Salomon*, comforted with his gracious Spirit, shadowed vnder his protection, and satisfied with his loue, with quiet rest of heart, and much content of minde, shee taketh her repose, and peaceably fallas asleepe.

Whereupon, as *S. Bernard* saith, *Christus dignatur esse custos ac vigil Sponsa* : Christ vouchsafeth to become the Brides watch-man or keeper. Alluding therein to the manner of marriages in those times, whereat were vsed to be sung two kinde of verses, κατὰ κοίμησην, and ἐξεγέρτην, euening verses to bring asleepe, and morning verses to waken the Bride.

But Christ in ardent affection and tender care ouer his Church, in three seuerall places he giueth this great and solemne charge, that his Spouse now being asleepe, his Church being now in blessed rest and prosperitie, no man waken her, no man cause any stirre or trouble to be rayled.

I charge you O yee daughters of Ierusalem, &c.

In these words there is a *Pracipe Christianis*, an high Commission granted out, for to establish and settle the good estate and peace of the Church. Wherein are to be considered :

2 and 3. ver.

Honorius.

Scholias.
Theocriti, in
Epithalium
Helenes.

Chap. ver.

2.	7.
3.	5.
8.	4.

- 1 The Persons { First, Who sendeth. — I.
 2 To whom. — Daughters of Ierusalem.
- 1 Manner. — By the Roes and Hindes.
- 2 Charge { 2 Substance. — not to { stirre }
 waken } Christs Loue.
- Lastly, the Date. — Vntill she please.

The Person who chargeth.



First, for the Person who it is that chargeth, and to whom this Commission is directed, it is requisite to aske as the Spouse doth in the fift Chapter and ninth verse, *Who is this beloued more then another Louer, that hee doth so charge?* To direct and perswade in matters of great weight and consequence, there are these three required, *φρόνις, εὐνοία, πῆσις*, Wisedome, Loue, and Authoritie. Wisedome to be beleueed; Loue to be respected; Authoritie to be feared. First, Wisedome, for *that is nimbler then all things*, and searcheth thoroughly by reason of her purenesse.

Secondly, Loue is requisite, for *it is strong as death*, there is nothing but a man will vndertake at the perswasion of a wise man who doth entirely loue him.

Lastly, Authoritie is required, for *Et si meliores sunt quos ducit amor, tamen plures sunt quos corrigit timor*: The better sort are wonne by loue, but the greater number are ouer-come by feare. Hee that giueth this charge, it is our blessed Sauour, so saith the Spouse in the next verse, *it is the voyce of my welbeloued*: it is he against whom for his Wisdome to direct, for his Loue to comfort, for his Authority to punish, there is no exception to be taken, for *Dominus loquutus est, & ego adiuo*, they are all one.

And

Arist. Rhet.
lib. 2. cap. 1.

Wild. 7. 24.

Cant. 3. 6.

August.

The Churches Sleeps.

And whereas hee beginnes with a *charge*, wee are to obserue the Dialect and Acrimonie of the holy Ghost in charging. For, *adiuratio, est iurationis quoddam genus*, this adiuration and charging is a kinde of swearing. So, that as *Abraham* caused his seruant to sweare, and then charged him not to take a wife for his sonne of the women of *Canaan*, so here is an oath of Canonically obedience required, that no man affiance himselfe to any Schismaticall or Hereticall Church, but onely the true Spouse of Christ, shee must be *as the louing Hinde, and pleasant Roe in thy sight to delight in her loue continually.*

The words of Gods Spirit, they are not *otiosa supplementa uerborum*, nor as *Iob* saith, words of the winde; but where the holy Ghost falls on charging, without question, there is some waighty matter in hand; and therefore in regard of the Person who doth adure and charge, when the assembly is broken vp, this Charge must be thought vpon to be performed.

Soto maior.

Gen. 24. 3.

Prou. 5. 19.

Iob 6. 26.

Daughters of Ierusalem.



He Person to whom this charge is directed, is to the *Daughters of Ierusalem*, that is, by the iudgement and consent of all Interpreters, to the *Magistrates* and the *Ministers*, especially to the holy Priests, who are attending vpon the Church, as waiting women on a Queene, or as louing daughters vpon their mothers.

They are named *Daughters of Ierusalem*; because τὰ πλὴ θύλας μάλλου τῇ μητρὶ: Daughters in their qualities resemble their mother. *Ierusalem* by *David* it was made μητρόπολις, the Mother Citie in all *Iuda*: in the 12. of *Reuel*. she is said to travell in birth: and in the 4. to *Galathians* 26. it is called μήτηρ παντῶν ὑμῶν, the

Arift. de ge.
4. cap. 3.

Iosephus
Arqueri.

Act. 20. 30.

Aug. de ciuit.
Dei lib. 18.
cap. 51.

the mother of vs all; a plaine Periphrasis of the church.

Ierusalem, as appeareth in the 18. of *Ioshua* 28. it first tooke the name of *Iebuseus* the sonne of *Chana*, and was called *Iebus*: after it was enlarged by *Melchisedech*, and called *Salem*, which signifies *Attonement*, or the vision of peace; *Hebr.* 7. and 2. *King of Salem*, that is, *king of Peace*. Thus then *Daughters of Ierusalem* are to be vnderstood, *Daughters* that resemble their Mother, *Daughters of Peace*. What? and is it to be feared, that *Ierusalem* shall be disturbed of her owne *Daughters*? they that professe themselues to be children of the holy Cite, and should continually pray for the peace of *Ierusalem*, are they such stirrers, that they must be charged? yea verily: the holy Ghost knew right well, both how and to whom to spake. For, ἐξ ὑμῶν αὐτῶν, even from among your selues shall men arise, speaking peruerse things, and seeking to draw Disciples after them.

When the Diuell saw his Temples forsaken, and his Oracles put to silence, hee deuised this as a speciall supply to haue alwayes his agents in or about the Church. *Qui sub vocabulo Christiano, doctrine resisterent Christiane*. Who vnder the title of a Christian name, might euer be ready to resist the Christian doctrine. *Inimici hominis domestici eius*, our owne calling and Country-men are our most vnkinde and cruell enemies. Had not diuers of vs, like vnnaturall Children, shaken off that reuerend obedience due to the Church our mother, but had shewed our selues (as here wee are named) *Daughters of Ierusalem*, the holy Spouse of Christ, had neuer beene so wounded at the heart, nor her patrimony so boldly beene made a prey to sacrilegious Arseits.

Whereas we should preach Christ Iesus crucified; that is, reconciliation by his blood, holy life, repentance, and good workes, Christian Charitie, and such like, still there is much ado, about such points as make not to the furtherance of the people in good life and deuotion, but

to the ouerthrow of the State Ecclesiasticall, and to the disturbance of the Church of G O D. It is a wofull offspring, when the birth of the childe is the death of the mother. If *Itis* runne to his mother *Progne*, and be betrayed in her bosome : if when the childe aske bread, the father giue him a Scorpion; if the Physitian minister poyson; if there be no succour in the Iudge. *Contra solitudinem & inopiam*, if one truth be not generally taught of vs all, *es locum ubi consistat reperire non potest*; if still there be a difference made betweene the *Reformed* and the *Formalists*; and affirmed, that the *Reformed* though they loose their livings, yet they will keepe a good conscience, but the *Formalists* will euer be of the same religion the King is of.

If when wee celebrate the Lords Supper, we play (as they say) a pageant of their owne, and make poore sillie soules belecue they haue an English Masse; if Churchmen affirme, that our Church hath in it still, so many blacke markes, that the naturall children of the Church cannot discerne it? what hope can be conceiued that the blessed Spouse shall euer attaine vnto any settled and ioyfull rest? The people in all ages, they haue euer delighted to heare of the faults and frailties both of their gouernors and of their Teachers; it hath euer beene laughing cheere to the ignorant multitude, to see strange Innouations, change in the course of Religion, and men of the Church at variance and contention, yet all this is not sufficient to aduise, but still, euen vpon no occasion, diuers are euer troubling the State, and murmuring against the gouernment established.

Our Sauour CHRIST hee directeth this charge especially vnto vs, and calleth vs *Daughters of Ierusalem*; *Piè blandiunt, ac suauiter alliciunt*, *Daughters* for loue, *Ierusalem* for peace: teaching vs thereby humilitie, obedience to the Christian Magistrate, peace, lowlinesse, and submission to the Church our Mother: so that, if we doe

Bernard.

Gal. 5. 15.


ioy in the prosperitie of our Country, if wee doe long after the flourishing estate of the Church (aboue all others) we must be knit together in vnitie and peace. *For if wee bite one another, wee shall be consumed one of another.*

Cant. 3. 9.

Surely, the Lord is with King Salomon, God is with our King; hee hath given him wiledome, riches, and honour, hee hath built him a glorious Palace, the timber is of Lebanon, the pillers of siluer, the ornaments of golde, the worke doth prosper in his hands, and there remaines nothing but that *it may be pained throughout, with the loue of the Daughters of Ierusalem.* Therefore you that be Magistrates, Parliament-men, flowers of the Land, and ornaments of your Country, here also called *Daughters of Ierusalem*, doe you by all good meanes procure the peace of the Church, giue no encouragement to humorous men; doe not fauour their disorderly proceedings; winne them by your authoritie; perswade them in your loue to peace and conformitie. It is said of Saint *Cyprian*, that with reares hee bewayled those, who in the time of persecution denyed Christ; much more is their contempt and peruersenesse to be lamented, who in the time of the Churches prosperitie doe wilfully forsake Christ: for what is it else to forsake Christ, but without iust cause, without any sure ground, to forsake that blessed calling, whereof before God and men, before Saints and Angels, they haue made publike profession in the Church.

Greg. in hom.

Is this integritie? is this humblenesse of minde, and an heart truely knit and deuoted vnto God? No verily. *Is in amore Des maior erit, qui plurimos ad eius amorem trahit:* That man shall be accepted most in Gods loue, who doth win most to the holy loue of God. It is a blessed thing to be euen a dore-keeper in the house of God: and it fauours of an humble minde, of a sweet spirit, to become all things to all men, by all possible meanes to

winne some. Thus did Christ teach in his life, and thus did hee performe in his death. *Perdidit vitam potius quam perderet obedientiam.* But, if it be so, that nothing can preuaile with these men, and that they will needs leaue off to bee *Daughters of Ierusalem*: then here is not onely a charge giuen to forewarne them by word, but in the fifteenth verse there followes an attachment. If I charge vwill not serue, then take vs the Foxes, that destroy the vines, must follow: If *Aarons* rodde cannot sway, *Moses* must sting: *Fuckes* are to bee beaten with a staffe, and *Cammin* with a rodde. *Whosoever will not doe the Law of thy God and the Kings Law, let him haue Iudgement without delay.* Saint *Basile* saith, that a Magistrate is *ἀσπλαγχνος* without bowels and compassion, vwho suffereth disorders in the CHURCH unpunished. Diuers questions beginning onely to  betweene the Disciples of Saint *Iohn* and our Saviour, holy vvriters haue this obseruation, that GOD in his wisdom, did suffer the death of Saint *Iohn* to hasten, that there might be no sects nor diuision in the Church.

Very loth haue I euer beene, to be scene at any time to meddle in these troubles of the Church, and therefore (the LORD knoweth my heart) I speake not in bitternesse, to exasperate any mans thoughts against them. But in this case, who is offended and I burne not? By lamentable experience doe I know, what strange and wofull effects, these disordered courses haue brought forth. Diuers in whose vertuous and louely society, my heart hath often ioyed; and some, for whom nature would cause a man to crie out (would to GOD I had died for thee my brother;) some of these haue forsaken both friends and Countrie, and others (men of excellent parts in humaine learning) whereas they had purposed to take holy orders, by reason of these contentions, they fell away, and imbraced

Cam. 2. 15.

Ezra. 7. 26.

Iohn 8. 25.
Chrylost.
Theodo.

Plutarch.

Dionys Hilar.
lib. contra
Const. August.

this present vworld. Therefore in those things which concerne the glory of G O D, the peace and prosperity of the Church : *Optima legum institutio, ut non solum sint, sed ut laus pareatur* : As it is a blessed thing to haue begun well, so it is the crowne of glory to perseuere in well doing, to persist by all good meanes, that as much as possible may bee, from the Orcades to the south Seas, from the Irish Pale to the Westerne bounds, there may be one publike, perfect, and Christian peace amongst vs : for feare lest as by the discord of the *Arians* innumerable people fell away from Christianity to Gentilisme and Infidelity, so by reason of our discord, they neuer cease, to fall away, as fast to Atheisme and impiety.



Roes and Hindes.



IF the Persons you haue heard, now cometh in the charge it selfe : wherein first wee are to consider the *Manner*, which is very sweet and proper, for being in the fields and alluding to shepherds, according to the tenor of the *Canticle*, he doth charge by the *Roes* and *Hindes* of the field. Why wee should be charged by *Roes* and *Hindes*, (such a strange kinde of adiuration) and what is meant by them, there is great varietie of interpretations, amongst all writers. In the originall tongue, *Tzeboath* and *Siloth*, the Hebrew words, they doe signifie *exercitus* & *virtutes*, whereunto the *Septuagints* agreeing, doe translate it ἐν ταῖς δυνάμεσι καὶ ἐν ταῖς ἰσχυροῖς τῆς ἀγῆς. O ye Daughters, I charge you by the royall armies, and strength of the field.

Aponius

Aponius in his fourth booke, saith, we are adured by *Roes* and *Hindes*, for example sake: *Quod horum est amor ardentissimus*, because of all other beasts their loue, in feeding, and keeping quietly one with another, is most peaceable and affectionate. *Per Hinnulos & Capreas*, that is, saith *Rupertus*, by the holy Patriarkes, *Abraham*, *Isaac* and *Iacob*, vvho in their generations were men of peace. *Thomas Aquinas* hee expoundeth it by the holy Prophets and Apostles. *Lyra* saith wee are charged by *Roes* and *Hindes*, for that these Beasts are enimies to poyson, and fellow-helpers against such as hurt them.

Saint *Bernard* hee adiuireth by the holy Angels, who are as swift as *Roes* and *Hindes*. *Beza* (whose exposition is very good, hee saith the spirit of God, doth call the very dumbe creatures to witnesse against stirrers in the Church. Some expound *Roes* and *Hindes* to be the chiefe theologicall vertues, adiuring vs by our Faith, Hope, and Charitie. Others they say wee are adured *amore quatenus nemini Sanctis*, by that loue and reuerend dutie which wee doe owe to the Saints and reuerend Fathers of the Church. To be short: *Gregory*, *Gorrhan*, *Cassiodore*, *Ambrose*, *Origen*, *Honorius*, *Anselmus*, *Angelomus*, almost euery author doth differ in his exposition. So that as the Poet cryed out. *Quid clamem? quæ fata vocem? quæ numina poscam?* So all authors are at a stand, and cannot tell, either in heauen or in earth, or amongst the creatures, what to call to witnes, that they might sufficiently charge. But that they might be sure to make all men fearefull to stirre, or trouble the Churches peace, euery one doth adure by that which in his seuerall iudgement is most forcible. Amongst the rest, the exposition of *Venerable Bede*, is very significant and religious. I charge you by the *Roes* and *Hindes*, that is, saith hee, *per delicias agri*, by the soules and tender consciences of the ignorant and simple people, they are the *Roes* and *Hindes* which wee

Aponius.

Rupertus.

Tho. Aqu.
Lyra.Ber. serm. 53.
Beza.

Hugo. Cand.

Hierom in.
*Per ea quæ ijs
Chara esse nomis
& amabilia.*Venerable
Beda.

Plin. lib. 8. cap.
53.
Solinus. lib. 3.

1 Sam. 15. 24.
Act. 12. 2.

Plato de Rep.

Homer.

Psal. 65. 7.

Esay 17. 12.

must hunt after, and studie to take. And very fitly are they compared to *Ross* and *Hindes*, because as *Plinie*, *Philostratus* and *Solinus* writeth, they are most tender and fearefull of all beasts, affrighted with any noyse, checked vvith the least foile, turned out of course with the cracking of a sticke, presently make head another vway, and vvhen they are once out of their wonted walke, *Erranti in via, nullus est terminus*, they runne they know not whither, euen to their owne death. Such is the nature and disposition of common people, soone stird vp, quickly awry, sometimes running full head one way, on a sodaine turned as much another. Therefore it is a seruile course, and bewrayes a vaine and proud spirit for any, especially men of religion and vnderstanding, to fit the fancies, and seeke to winne vnto themselves the applause of common people. *Plato* in his Common-wealth forbids men to tange vp and downe, to ring away other mens Bees, yet the onely glory of some men is, to get flockers and followers after them, by tanging and gangling in matters of no importance.

Surely as a weake and feeble braine followeth the waxing and waining of the Moone; so the brainlick humour of the multitude is subiect and pliable to every change and reuolution. Whereupon *Homer* compares the disposition of common people to the standing corne, there comes a puffle, and blowes it all on the one side, there comes another blast, and swaies it as much on the other side. It is a fit comparison made by the kingly Prophet: *It is the Lord that stilleth the rage of the Sea, the noise of the waues, and the madnesse of the people*; iumping therein with the Prophet *Esay*, vvhere the nature of the people is compared vnto the billowes πολυφλοισβοῦ θαλάσσης, of the troublesome and working sea, that cannot rest. So easily set agog, so delighted with nouelties, so full of alteration and change are the affections of common people.

In the 28. of the *Acts*, *S. Paul*, whilst the Viper hung vpon his hand, hee was a *murderer*; againe, the Viper shaken off, in the turning of an hand, hee was a *God*. In the 3. of *Ezra*, and the 12. the *people wept*, because they had no Temple: after, when the Temple was builded, then *they wept* as fast againe, because the glory of the second was not like the first. In the time of *Queene Mary*, there was lamentation and crying out, that Idolatry was set vp, the Church polluted, and the Gospell taken away: afterward when through the great mercy of God, the Gospell was aduanced, and the light thereof did comfortably shine throughout the whole kingdome, then they murmured and cryed out as fast againe, that we had no Church, no Ministry, truth was wrapt up in Ceremonies, and all was *Antichristian*.

In the 19. of the *Acts*, *Demetrius* and other subtil heads of the Tradesmen of Ephesus (meerely for their owne gaine) raysed a great tumult, and getting the people together, cryed out, *Great is Diana of the Ephesians*; presently the people were carryed with such a tempest of fury, that the Citie was all in an vprore, they ranne and rushed whither thy list in great confusion, much violence was offered, and yet at last, as appeareth in the 32. verse, *the most part knew not wherefore they were come together*. In like sort, not many yeeres agoe, diuers personages of great credit and countenance (they and their predecessours being long since enriched by the reuenues of the Church, and fearing to lose them) apprehending presently the successe, inuigled many weake men, young Diuines, Tradesmen, Artificers, and such like, and they all cryed out, for the *Geneua discipline*, and Scottish reformation in the Church. The ignorant multitude once stirred vp, the whole Land was in Sects and tumults, the State was troubled, the Prince was disobeyed, good Lawes were neglected, by Libels, Pamphlets, by con-cealements, by treacheries, by sundry foule disorders, violence

*Nobiles quidam
precipus huius
regni mecum ege-
runt. anno 1583.*

^a A Booke of discipline, compiled after the Geneva fashion by Master Knox and others, reiected of the disciplinarians, and termed a devout imagination.

Another Booke called Discipuli, Ecclesie sacra verbo Dei descripta, corrected, altered, and amended, about 1587.

violence and disgrace was offered to many societies, and worthy callings in this Land; and yet I dare say, the most part neuer knew what they did desire: Nay, I dare confidently affirme, the chiefest and learnedst Sectaries of those times, and even at this day, not ^a fixe of them, did euer fully and soundly agree in the maine points, and manner of erecting this their Goddesse *Diana*, this affected discipline and reformation. Yet behold and obserue the effects. These silly *Roes and Hindes* once stirred vp, they flockt together, and assembled in woods; they haunted priuate conuenticles in the night; they had secret Printers in euery corner, the publike congregation grew odious, the holy word and Sacraments were despised: at length they affirmed plainly there was no true minister in the Church of England, and so some fled beyond seas, others gaue vp their calling, lurking idly in other mens houses, seducing their mindes, and wasting their estates. While these reformers thus ranne their course, honest plainemen, simple people, beholding such parts taking and contention, seeing such acceptions of persons, and varietie of opinions, they in their ignorance stood at a gaze: some fell away to the Church of Rome, others waxed neyther hot nor cold, Atheisme crept in, deuotion was laid aside, God exceedingly dishonoured, and the estate both of Church and Common-wealth very much defaced. I say no more of these *Roes and Hindes*, λαὸν μὴ πίστευε; πολύτροπος ἐστὶν ὁ μέλος. If then wee regard the saluation of simple people, by rooting out of Atheisme and Superstition, if wee tender their peaceable and Christian life, who are *παιδεργόμενοι*, misled vpon every light occasion, then wee must wholly lay aside all contention and difference whatsoever; with one heart, with one consent, wee must all preach one and the selfe-same doctrine, all vse the same Ceremonies, thereby to winne the people to godlinesse of life, and holy reuerence; and alwayes (in regard of their weaknes)

we must be shie and fearefull of stirring in the Church. The very Heathen haue taught vs discretion in this point.

Amongst the wise Grecians, the difficult poynts of their Religion, vvere neuer laid open to the discussing of the ignorant people, but closed vp with silence. *Varro*, that notable and learned Writer, remoued those Bookes which hee wrote touching the deepest questions and mysteries in Theologie, from the sight and knowledge of the multitude; *Scholis vero ac parietibus clausis*, hee reserued them priuate to the learned Schooles.

Above all others, the holy Apostles, and ancient Fathers of blessed memory, were so chary in this point, that if any doubt arose, if any question or controuersie fell out among them: they did not by and by set forth bitter Inuectiues and sedicious Pamphlets, they did not put vp clamorous Bills to Temporall Courts, they did not creepe and couch to Lay-men, for the bolstring and bearing out of any disorders in the Church, they did not haunt and trouble Christian Princes, with bolde and vnaduised petitions, but as wee may see by the Apostles, *Acts 15.* a matter of great consequence, was orderly and louingly discussed at Ierusalem (the Schoole of the Prophets,) and so peaceably ended by the chiefe and most excellent Apostles. This president and worthy example was truely followed by *S. Hierome*, by *S. Augustine*, by *Chrysostome*, and *Epiphanius*, by the good Bishop of Alexandria, in the time of *Arrius*, by *Theodore*, who sent priuately to *Paul* Patriarch of Constantinople: thus they conferred peaceably together, they wrote priuately one to each other, and so (neuer making the people acquainted) doubts being resolved, and controuersies ended, euery man did rest satisfied in his obedience, and went peaceably on in his seuerall calling. These holy and graue men considered well, that

Aug. de ciuit.
Dei. li. 4. ca. 31.

Aug. de ciuit.
Dei. li. 6. ca. 5.

Acts 15.

Nicep. eccle.
hist lib. 8. 50.
Paulus Diacon.

Heres baci in
Pfal. 23.

the soules of the ignorant people were precious, their mindes like *Roes and Hindes*, easily misse-carried, soone stirred vp, and quickly driuen from their wonted layer; therefore as the good Shepheard in the 23. *Psalme*, they fedde them peaceably in greene Pastures, they led them not vnto torrents, to troublesome whirle-pooles, but ἐπὶ ὕδατα ἀναπαύσεως, to the waters of rest, and as the originall doth infer, to the sweet streames that run quietly.

Stirre not.



THE substance of this charge is double: First, not to stirre in respect of the danger: Secondly, not to waken, in regard of the Spouse, who is fallen asleepe, and peaceably taking rest. It is dangerous to stirre, for that a rent or Schisme in the Church, is like a wound in the soule, or a great breach in the Sea, there is almost nothing able to close it vp againe. Howsoeuer at the first it seemes of small reckoning, and of no importance, yet it neuer shewes it selfe at the beginning in the right colours, but *crescit eundo*, it creepes on and gathers strength; and we shall neuer reade that the primitive poynt of any Schisme, did euer rest, or stay it selfe, vntill it came to a full period of plaine Heresie. *Nul-lum Schisma, non sibi aliquando postea confingit heresim.* Of one little sparke is made a great fire. *Arrian* his heresie, it was but a sparke (as *Nicephorus* doth write) first raised by one *Alexander Bancalis*, because another was preferred before him, yet this sparke set Asia, Africke, and Europe on fire, and so poysoned the spawn of the Church, in the flourishing spring of worthy *Constantine*, that euen to this day it neuer recovered the losse againe.

Hieron. Eccl.
11 32.
Nicephorus
eccle. hist. lib. 8
cap. 5.
Cassiod. lib. 1.
cap. 12.

again. *Mahomet* that Antichristian Infidell, first, began his sect with a few followers, and because *Heraclius* the Emperour let him runne on, neglecting him as not worthy to be defeated; shortly after, vnder colour of his religion, he ouerran Asia, defaced the East Church, subuerted the glorious Empire of Constantinople, and so continues to this day the scourge of all Christendome.

Did not the *Anabaptists* of late yeeeres, 1525. euen of a small sparke raise such a flame in Germany, that growing at length to parts taking, by the base multitude, Temples and Cities were set on fire, banishment and proscription inflicted vpon the innocent, and at length a butchery massacre made of fiftie thousand people, slaine at one time, and an hundred thousand Christians murdered at another. They began with the Bishops and Clergie, but they ended with the deposing of Ciuill Magistrates and destruction of the people.

The ground and primitiue cause of all the contentions raised heretofore in our Church, was at the first a small discontentment, a matter of priuate grudge, a little sparke: but by a bold admonition giuen at that time to the high court of Parliament, it wakened all England, and set a number of tongues and pennes on fire, (not with such fire as fell on the Alter, and sanctified the Sacrifice) but vvith the fire of bitternesse, Schisme, and contention, which could neuer yet bee thoroughly quenched to this day.

From this sparke, as from *Hydra*, what a number of poysoned heads sprung vp, *Anabaptists*, *Brownists*, *Puritanes*, *Catharists*, *Atheists*, the Familie of loue, and such like. And notwithstanding those vvorthy and learned men, who fled in Queene *Maries* time, (as *John Bale*, *Richard Cox*, *John Parkehurst*, *William Barlow*, *Alexander Nowell*, *John Iewell*, *Edwin Sands*, *Edmond Grindall*, and very many more) maintained the

Carion. anno
Domin. 641.

Sleidan.
*Bellum rusticum
absumptum
Germanorum,
150000. vti est
in vita Clementis
Rom. Pontificis.*

Bullinger.

Admonition.

^a Cartwrighte
Admonition,
Supplie to the
Parliam. 56.

^b Hacket
executed.

^c Festi dies sunt
commoda
abolendi.
Schismatickes in
Berry.

^d Defended open-
ly in the Uni-
uersitie.

^e Mart. iv. 1.
Adm. pa. 25.

^f Knox to the
Comminaltie,
fol. 49.

^g Buccha. de
iure regni. Page
61.

^h Scottish presby-
tery in prison
at this day.

ⁱ Martin iun.
Martin Senior.
Martin Prote.
Maritimus Epist.
His Epitome.
Hay any work?

Bishoprikes
spoyled, dis-
membred

In London.
Ipswich.
Cowntrey.
Cambridge.

gouernment of the CHVRCH of England, vsed in their holy assemblies the forme of seruice, and order of Ceremonies which were established in King Edwards time, and ratified againe by good Queene Elizabeth; yet behold, contrary to the iudgement and course of these learned and holy men, what strange, what fierie and stirring conclusions were raised. That ^a the choise of Ministers should stand vpon the approbation of the people, and that they are all of equall authoritie: that the Church gouernment was vtterly vnlawfull and Antichristian: That the Article of our Faith, touching Christs descension into hell was foysted into the Creed: that the ^b LORDS Prayer, by our Sauour himselve commanded, was not to be vsed: That no ^c Holiday might be obserued, but onely the Sabbath: That no ^d Father or humaine writer might be alledged in the Pulpit: That the booke of common Prayer was to be abolished: That all the ceremonies of our Church were Popish and to be swept away: ^e That the calling of Bishops, was an Antichristian & diuellish hierarchie: ^f That reformation of Religion belongeth to the comminalty: ^g and that the people are better then the King, and of greater authority: That ^h the Presbytery and not the Prince was to be supreme Gouvernour in matters Ecclesiasticall.

This sparke, what a number of ⁱ seditious bookes, biting Libels, and slanderous Pamphlets did it raise? This sparke amongst our selues, what hart-burning, what boyling and secret grudges, (by the neglect of some, and applauding of others,) did it breed? This sparke amongst great Personages, vvhhat palpable Hypocrisie, vvhhat foule Sacriledge did it cause to be committed? This sparke, vvhhat a gap did it open, and vvhhat vway did it make into the hearts of many men, first, to doubt of the truth, and so after to be wonne to the Church of Rome? amongst the *Roes* and *Hindes*, what disorderd conuenticles, vvhhat prophane actions, what secret whisperings,

whisperings, what vile treacheries did this spark procure? Townes, Cities, Vniuersities, the whole Land was on flame with this sparke.

In the peaceable estate of any Church, to renue any olde point of heresie, to set on foote any new opinion, any Schisme, or intricate question, it proues like the cloud that *Eliuz* saw: at the first his Seruant looked and hee saw nothing; by and by hee bad him looke againe, and it beganne to arise as big as a mans fist, at length it couered the whole skie with darknesse, and immediately there followed a storme. In like sort the most dangerous Heresies that euer were, at the first they haue beene raised of a small matter, and seemed nothing, but in the end they haue shadowed the face of the Church, and caused immeasurable bloodshed. Nay, it is to be obserued, in the course of all ages and times, that the greatest Monarchies, and most flourishing Kingdomes of the world, haue neuer receiued such fearefull blowes, and vnexpected downe-falls by open and forraigne enemies, as they haue done by stealing Innouations, and secret treasons, first raysed by Sects and Heresies in Religion. There is nothing doth so knit together the hearts of men, as the band of Faith: againe, there is nothing doth cause such deadly hatred and mortall hostilitie, as difference and discord in Religion. In a word: Dissention is the ordinary gate whereat destruction entereth in. The destruction of Ierusalem, it first beganne with the ciuill discord of *Simon* and *Elaezer*: By the dissention of the Christians in the *East Church*, the Turkes first entered into Hungary: and so generally discord hath euer wrought the translating of Kingdomes and finall desolation. Therefore beloued Fathers and Brethren all, I humbly beseech you in the name of the living GOD, *Submit your selues to all manner ordinance of man, for the Lords sake*: every man stand fast in loyalty and faithfull obedience, goe peaceably on in that calling wherein GOD

1 King. 18.44.

1 Pet. 2.13.

Tit. 2.1.

1 Tim. 2.1.

Rom. 13.1.

hath placed you, cease to be contentious, and with an humble spirit strue to walke before the Lord in truth, and with a perfect heart. That so the God of consolation and peace, who hath planted amongst vs the Gospell of peace, and hath set ouer vs a religious King, a louer of peace, and hath settled in his dominions a ioyfull peace, may giue vnto his Spouse, and grant vnto his Church, loue, vnitie, and a perpetuall peace, for his owne name and glory sake.



Waken not.

Cant. 8. 9.



HE second part of this charge, is not to waken Christs Spouse, for ielousie is cruell as the graue, and if any man be so hardy and bolde as to waken his *Loue*, it shall surely be reuenged. In the 54. of *Esay* and the 5. as Christ is there called the *Husband*, He that made thee is thy *Husband*, euen the Lord of Hosts: so *Reuel.* 20. and 9. the Church is the Bride or the Lambes wife, and here very graciously hee vouchsafeth to call her his *Loue*.

There is much adoe, many grieuances, or Louers be vnited: the Church of the Iewes was 480 yeeres vnder persecution of *Pharaoh*, and vexed by the Gentiles, or euer it came to inioy peace and prosperitie vnder *Salomon*. The Primitiue Church was 300. yeeres militant vnder tenne grieuous persecutions or euer it came to be dormant vnder *Constantine* the great. This Church of England in times past, hath seemed to be forsaken of her loue, and oftentimes since sundry broyles, many discontentments haue fallen out, or euer she might hope assuredly to inioy any quiet rest indeede. *Shee went about and sought him whom her soule loued, and found him not,*

Cant. 3. 2.

But

But now as a Bride-groome reioyceth ouer the Bride, so hath God reioyced ouer this Land, and decked his Lome with ornaments, in a most excellent manner, shee is become glorious and of perfect beautie, her name is spread through the world, and other Nations doe taste and are satisfied with the breasts of her consolation. If wee wisely consider, and call to remembrance the bloody Massacres of France, and difference of Religion still therein: the wearisome broyles of Flanders, and vnsetled estate of the Church amongst them: If we set before our eyes the high indignities offered heretofore in Scotland, to our most worthy and religious King James; the sodaine and sundry mutinies, and vprores euer and anon arising from their Presbyteriall discipline: the vnstayed and discontented carriage, the poore and despised estate of such Churchmen as first hoped, but now cannot with any reuerend gouernment rule therein, then must wee needes confesse, happy are wee in our settled peace, and most blessed in the godly prosperitie which we inioy.

This prosperitie, this rest of the Church, vnder Salomon then, and such like noble, wise, and religious Kings at this day, is compared vnto Sleepe, and out of this sleepe, the Church may not be wakened. For throughout this whole Song Christ is neuer said to haue slept with his Spouse, neyther is there at any time mention of sleepe, but presently (as in three seuerall places) follows this Charge; that no man waken.

There is one kinde of sleepe, which is *Mortis Imago*. Homer calls it *θάνατος ἀδελφός*, deaths Brother, or a dead sleepe: S. Paul in the 6. to the Ephesians 18. he tearmes it the death of sinne, *πνεῦμα κατανύξεως*, the Spirit of slumber: the Church of Sardis in the 3. of the Revelation, is said to be in this slumber. Our Church also was supposed to haue beene in this sleepe, and thereupon those Good men Vaux, Piercy, and Catesbie, resolved to take punishment of the wickednesse of these times and to waken vs.

But

Ezech. 15.

The Kings Ma-
iestie surprised.
at Ruthuen.

1584.

The Kings Ma-
iestie besieged at
Strineling, en-
forced to take
the Castle, and
in the end to
compound for
his safetie.

Ouid.
Homer.

O fearful
wakening.

Cam. 5. 2.

But howsoever *the Spouse might sleepe, her heart was waking*, the prayers of the Saints continually crying, keepe the mercy of the Lord *waking*, so that though wee sleepe, the keeper of Israel did neyther slumber nor sleepe: Hee opened the eyes, and wakened the heart of his chosen Seruant, to doubt of the danger, discry the plot, and to prevent the *'Deadly blow*. Hee is deliuered, the Lord is magnified, they are fallen, we stand vpright, and blessed be the God of our saluation.

There is another kinde of *Sleepe* which is *Ros Natura*, the sweat of the dewe of nature: of this sleepe the Physitians say, it is the repast of the body, and the greatest comfort in nature that may be. Such a *sleepe* is this of the Spouse, *ex rore diuino*, the dewe of heauen hath fallen vpon her, he hath giuen his beloued *sleepe, et sacro silentia somno procurat*: he commanded silence in her holy *Sleepe*.

Bernard.

God forbid I should come hither in the name of my God, and stand here before this holy and honourable presence, to wound my conscience, by deliuering an vntruth, or by blanching of sinne and corruption, to dishonour my holy calling. No, *visit lebanah*, the Lord knoweth my thoughts, I speake the truth (as I conceiue) from my soule, to the glorious praise of our euerlasting God, and to the great comfort and encouragement of all that heare mee. As it is in the former part of this chapter: *Christ hath now brought his Spouse into the wine Celler, hee hath stayed her with flagons, and comforted her with apples, his left hand is vnder her head, and his right hand doth embrace her*, that is, satisfied in great measure, both with temporall and spirituall blessings, shee doth rest in great prosperitie. *She hath laid her downe in peace, and taketh her rest, for now the Lord hath made her to dwell in safety*. O let vs praise the Lord for his goodnesse, and neuer be ashamed, to declare the wonders, and to publish the blessings which he hath brought vpon vs this day.

Verfes.

4.
5.
6.

Pfal. 4. 9.

Our

Our eyes doe see them, our thoughts must needs acknowledge them, and our enemies (we finde by late experience) with secret and great malice doe enuy them. Giue me leaue therefore (I humbly beseech you) euen for the glory of Gods blessed name, (whose exceeding mercy we are bound to acknowledge) and also for a testimony of our owne priuate duties, to make some relation of those benefits which we enioy by the blessed gouernment of our gracious Soueraigne, whose happy and ioyfull entrance into this Kingdome wee doe celebrate this day.

Is it a plaine, but an excellent principle, ἀρχεσθαι μὴ μάθῶν, ἀρχεῖν μὴ ἐπείχει, Let him neuer take vp on him, nor desire to rule, who hath not first learned to obey and to forbear. It is well knowne vnto vs all, sundry times hath the quiet state of this Realme beene disturbed, much hurle burlie rayfed, many treasons brued, practising and procuring the death of our former *Queene*, pretending somewhat, some title and interest vnto the Crowne; but behold, notwithstanding, the apparant truth of his Maiesties title was openly knowne to all the states in Christendome, and that long before, he might haue procured strong means to haue inuested himselfe, with the honour and possession of the same: yet still did he patiently abide the Lords leasure, as one who truly feared God: hee neuer combined with *France*, nor complotted with *Spaine*; hee neuer stirred vp eyther Subiect within, or forraigne power without, but that which is yet very ioyfull to remember, and seldome performed of naturall brothers in one familie, two mighty Princes, good *Queene Elizabeth*, and our blessed King, most amia- bly they did loue and liue, and (as it were in one Land) peaceably raighe together.

When G O D had ended her dayes in peace, after many distracted feares, wherewith the hearts of all beganne sodainely to be perplexed: how blessed were wee in the

M

present

Euripides.

Forbearance.

Succession.

present succession of the crowne? the happy government whereof, did calmly come in, and peaceably arise, as after a short night, the cheerefull and faire morning Sunne-shine.

Issue.

How secure is now the State, in the vndoubted apparance of blessed *Issue*? a stay to the land, and comfort to euery good Subjects heart.

*Prou. 28. 15.**Royall descent.*

Blessed art thou, O Land (saith the Scripture) *whose Prince is the Sonne of Nobles.* In the royall discent of this imperiall Crowne, the Rose is not onely sprung from the Red and White, descended from the noble off-spring of both houses, *Lancaster* and *Yorke* (thereby most happily taking away all occasion of ciuill dissension) but moreover, happy are we in our selues, and fearefull to other Nations, in the quiet and lawfull vnion of these Kingdomes. Phantasticall humours, did please themselves a while, and selfe-conceited heads haue vainely discoursed with idle similies against the ordinance of God in this behalfe: (but leauing the future successe and further coniunction to Prayer, forbearance and time) in this one blessing wee may plainly behold the extraordinarie mercies of the Lord. For I am vndoubtedly perswaded (next after the knowledge of Christ, and the true profession of the Gospell) *this day, this day* I say, is now, and hereafter shall be the most memorable and happy *Day* that in this Land was euer commended vnto posteritie these 1000. yeeres. Indeepe the Conquest of France, hath title of renoune: but wee know well the possession therof was gotten by blood, kept with charge, and lost with dishonour. But by his Maiesties lawfull Succession vnto the Crowne, that which the great and deepe States-men of England, fore-cast many hundred yeeres to compasse that which by dint of sword, and much effusion of blood hath often beene attempted; that which all the victorious Kings of England often desired, but neuer fully effected; that which the exam-
ple

Vnion.

ple of other Christian Kings, and the wisest Nations teach vs; that which the very identity of place, language, condition, nature, soile, affinitie and all in themselves doe offer; the Lord God, who is wonderfull in counsell, and excellent in workes, that hath he sweetly brought about: without present alliance in mariage, without tumult in warre, without wrong to any State whatsoever, *Israel and Iuda, Scotland and England*, are both one, the secret and wise ordinance of GOD hath so settled it: O let the consent and mutuall loue of both nations peaceable confirme it, and God in his mercy and goodnesse seale it fast for euer.

Since his happy entrance into this Kingdome, how well is the whole Common-wealth eased and disburthened of the continuall and troublesome charge of our Irish expeditions?

How Christianly are appeased the vnchristian and bloody spoiles, robberies, and murders dayly committed betweene Spaine and vs?

Most godly and amiable is the confederate league concluded with our bordering neighbours round about vs. To subdue Nations, and enlarge Kingdomes, by conquest and blood-shed, to wicked and tyrannous Princees, it seemes great glory and felicity, but by good and Christian Kings warre is neuer sought, but enforced by necessity. *Felicitas maior est, vicinum bonum habere concordem, quam vicinum malum subigere bellantem:* It is greater honour and felicity to retaine the loue of a good neighbour concurring in peace, then to continue the secret hatred of an ill neighbour subdued by warre.

The wise Orator saith: *συμβολος ἀγαθος, χρησιμώτατος, καὶ τυραννικώτατος ἀπάντων κλημάτων ἐστίν:* Faithfull and wise counsellors are the most profitable and worthy treasure, which any Prince enioyeth. And is not the Common-wealth furnished, with as noble, faithfull

Irish expeditions ceased.

Spanish broiles appeased.

Confederate League most Christian.

Malis felicitas bonis necessitas.

Aug. de ciuit. dei. li. 4. 15.

Isocrat. ad Nicocle.

Faithfull Counsellors.

*Learned and
vncorrupted
Lawyers.*

*Reuerend
Bishops.*

*Gospell esta-
blished.*

*Marriage ho-
noured.*

*Learned and
Godly teachers.*

*Conference at
Hampton.*

Hen. Iacob.

*Ceremonies god-
ly and approued.*

T. C.

and wise *Counsellors of State*? as learned, stout, vncorrupted *Iudges*? and worthy *Lawyers*? as reuerend *Bishops*, shining in their liues and learning, as euer age afforded? all these (through the milde and wise gouernment of a gracious King) retaining their former dignities, and faithfully performing their duties both to God and to their King?

Is not the *truth of the Gospell*, most peaceably established, and carefully professed; with such reuerend and constant ioy in hearing the Word, and frequenting of prayer, and giueth example to all the Protestant Princes of Christendome? To see the populous court of a mighty King, as peaceable, vvell giuen and religious, as the vvell ordered family of a priuate mans house, vvhat Christian heart will not ioy to heare it, and who can but magnifie the God of heauen to know it?

The sacred bands of holy marriage, are they not tenderly kept; highly esteemed, and haue they not beene solemnly graced in Court, to the imitation of all the Land?

Euery great Citie and incorporation, and euery part of the Land, is it not replenished with godly and *learned Preachers*, trained vp in the Vniuersities, able in some good measure to teach, rebuke, and exhort vvith good discretion and iudgement? What so is vvanting and defectiue herein, such hath beene his Maiesties Princely zeale, that hee hath referred the care thereof to speciall Committees, that vvithall conuenient speed *Wales, Ireland, and the Noribren Borders*, might be supplied and planted vvith learned and religious Teachers.

Henry Iacob in his seditious Epistle dedicated to the King, is not ashamed to affirme that the *present ecclesiasticall orders are more friendly to Papists, Libertines and Atheists, then to the sincerity of the Gospell*: another also of the same rancke, sets it downe, that wee may better

better conforme our selues in orders and ceremonies to the *Turke*. then to the *Papists*. What a strange and dangerous position is this? O where is discretion and pietie, where is Christian loue and holy moderation? Seeing the doctrine is sound and good in the chiefe and maine points of saluation, why should any man speake so vnaduisedly in matters of lesse importance? Alas, we also are bound to pray for you, to shew you the right way, and woe be vnto vs, if (as men pleasers) we shall speake against our owne knowledge, or that others should be constrained to subscribe to that which is not consonant with the truth. Heare therefore, and as a wise and vnderstanding people at length be satisfied. For, vndoubtedly the Ceremonies of the Church, and especially the vse of the *Crosse*, so much excepted against this day, as the *Standard of Christ*: honour, hath euer beene aduanced, and borne aloft in the eye of the Church, to the comfort of all good Christians, by the whole troupe of the blessed Fathers, the Chariots and horse-men of Israell. And generally those Ceremonies at this day vsed in our Church, they are in themselves indifferent, in number few, in vse decent: They are peaceable in regard of conformitie, reuerend to breede deuotion in the people, and for continuance these 1500. yeeres vncontrouleable: They are consonant with the Scriptures, the exposition whereof, is confirmed by the iudgement of the ancient Fathers of the Primitiue Church; approued directly by later Interpreters, defended soundly by new Writers, discusled by kingly conference, agreed vpon by Nationall consent, established by highest authoritie, attested and made good by the approbation and iudgement of other neighbour Churches, as appeareth plainly in the confessions and seuerall articles of *Heluetia*, *Boheme*, *Ausburge*, *France*, *Flanders*, *Saxonia*, and *Sweneland*.

It is a grounded principle, approued by the learned

The vse of the Crosse approued by Origen in Psal. 38. Basil. de Spir. sanct. cap. 37. Chry tom. 2. hom. 55. in Mar. cap. 16. Hier. lib. 3. in Ezech. Aug. Tract. 55. in Iohn. & de verbis Dei. ser. 18. & 53. Greg. Mag. in lib. 3. in Job, cap. 33. Ambro. lib. 2. cap. 7. and other many. Heluetia. art. Boh. 25. 15. 18. Auf. art. 4. Fran. art. 32. Fland. 32. Sax. art. 20. Swen. cap. 4.

Diuines in all ages: *In ijs rebus in quibus nihil statuit certum Scriptura diuina, nobis populi Dei & Christiani Principis iura tenenda sunt*: In those things wherein the Scripture hath set downe no certaintie, the Lawes of the Christian Prince, and of Gods people are with all obedience to be imbraced.

Sabbath.

To proceede in this peace and prosperitie of the Church concerning the *Sabbath*: How generally is it obserued, how religiously sanctified, euen in this great and busie Citie, wherein the streetes may often be seene in a manner desolate, and few stirring vpon the Sabbath, in the time of diuine Prayer and Preaching? The painefull preaching frequented with infinite Congregations, and mighty assemblies in this famous Citie; the diligent and daily Prayers, the deuotion and thankesgiuing, the readinesse and attention in hearing the word of God both preached and read euen in this place where I stand, doth witnesse what I say. O how faire and blessed a thing it is, for a Christian King to heare and know, all the inhabitants of his Dominions, to be assembled vpon the Sabbath, to be knitt together as one man, prayling, singing and reioycing in God, all their Prayers well neare at an instant, as the flame of a thousand mountaines, ascending aloft, and piercing the very heauens!

Industry of the people.

And is it not as louely to behold, all the people of these Kingdomes, with obedience to Law, and loue to their Soueraigne, to goe peaceably on as birds in the Spring, busied every one in their seuerall callings, and all the weeke long chearefully following their vocation?

Plentie.

Hath not the Lord crowned yeere after yeere with his blessing, the land giuing such increase, that notwithstanding there be at this present, in this Citie and Subvrbs about sixe hundred thousand liuing soules, yet they all are well and plentifully fed, and all the people throughout the Land waxing warme and wealthy, sit
peace-

peaceably vnder their Vines, taking their pleasure and recreation? Ζημειου ἐστὶ το χαλῶς βασιλεύειν; ἔαν τὰς ἀρχομένους ἐρεῖς, ἀυτοκρατέρας καὶ σωφρονιστέρας γινόμενους: It is alwayes an assured and good signe of excellent gouernment, when the people of any kingdome doe grow more wealthy, and become more ciuill and religious.

Isocrates.

What excellent and godly Acts stand in force for the wise ordering and comfortable reliefe of the poore? What straight and holy Canons ordayned, for the religious proceeding in all matters Ecclesiasticall? What seueritie is openly pronounced, and what punishment daily executed vpon corrupt Officers, and Pollers of the people?

Good Lawes.

Hath not Mercy triumphed ouer Iustice, and compassion to forgiue (the perfect note of true Christianitie) shewed it selfe abundantly in pardoning sundry offences, and sparing the liues of dangerous and hatefull Traitors?

Mercy.

Feare admitteth no securitie: ὅν πάντες φοβώμεθα, πάντας φοβέμεθα, whom all men are afraid of, such a man, stands in feare of all men. And therefore like a wise and right Christian Prince hee doth not build his safetie vpon strength and power, but vpon the mercy of G O D, vpon *Princely Affabilitie* with his Nobles, and vpon the loue and faithfullnesse of his Subiects. Doctor Hill and other Papists, *Iacob* and other Sectaries, they slanderously auouch that their persecutions are many, and their afflictions very grieuous; and yet behold all dissention in Religion hath beene alwayes laboured, and is still sought, by all forbearance and gentle meanes to be appeased: yea, towards all men in generall, *the gouernment is sweet and milde*, and himselfe in his private nature, so louing and compassionate, that as *Theodo.* he seeketh to binde men vnto him, not by force, but by bounty and religion. Troublefome and sedicious Spirits will neuer cease to

Democritus.

Affabilitie.

Milde gouernment.

Ambr. de obi.
Theod.

murmure

Aug. de ciuit.
Dei. l. i. ca. 8.

Peace.

Virtue re-
warded.

murmure and complaine, but the point is, *Non qualis, sed qualis quisq; patitur.*

Since his blessed raigne doe not our hearts secretly tell vs, that wee feele and daily taste of ioyfull *Peace*, a Christian *Peace*, an honourable *Peace*, sought by mighty Kings, and embraced by forraine Nations, as in the dayes of *Salomon*?

Is not true *Nobilitie* honourably respected? *Virtue* and well doing chearefully rewarded? *Holy men* and discreet daily aduanced? the *Reuenues of the Church* lately confirmed: and diuers *Foundations of Religion* already laid, as in the glorious raigne of great *Constantine*? The Lord is God, the Lord is God, and who is such a God as our God? O wretches, and vnthankfull men that we are, wee know not our owne good, we weigh not the sweet mercies of a kinde and gracious God. For in these and many other respects, which are most apparant to the view of all men, I assure my selfe that his Royall Maiestie (whom the Lord protect with his mighty hand, long to raigne ouer vs) is now, and shall be for euer renowned amongst the most famous kings that euer liued in the world: and that the Church and Common-wealth of England, so happily gouerned by his Highnesse, is now at this day the most Apostolike and flourishing Church, the most Religious Court, the most peaceable and vpright State that is in all Christendome: Howbeit, when Prince and People, when Nobilitie and Clergie, when all estates and degrees doe thus godly and peaceably goe on, inioying such blessed happinesse. such quiet and reposed peace; would not the Sunne be abashed, and the powers of nature daunted, that Christian men, and especially such as are deuoted vnto God in sacred and holy Orders, some professing great *holinesse and austeritie*, others *much purenesse and great singularitie*, both these should neuer cease to disturbe and waken the Churches peace? Surely it is the Lord that giueth his beloued sleepe, and
this

this sleepe, this prosperitie of the Church and Common-wealth, it is a blessing inestimable vnto his people; therefore when hee vouchsafeth to giue rest, no man ought to waken or stirre, *Untill she please*, and that is *Newer*. *Untill* it is plainly *Newer*. Gen. 8. *The Raven returned not untill the waters were dried up*, that is, *Newer*. Mat. 1. 25. *Ioseph knew not the blessed Virgin, Untill shee had brought forth her first begotten*, that is, *Newer*. *Newer, neuer* let any man waken the blessed Spouse.

Untill.

The Conclusion.



BUT for as much as the person, from whom this commission is directed, is the *Metropolitane and great Shepheard of our Soules, Christ Iesus*: the Penner of it, the *Holy Ghost the heavenly Secretary*: seeing he vouchsafeth to call the Church his *Loue*, the deepest of all the affections: her peace compared to *Sleepe*, the sweetest comfort in nature: seeing Christ Iesus himselfe, most wise, louing, and fearefull, is not content to perswade, but vehemently to charge, and yet the attributes applied most sweet and kinde, *Daughters for Loue, Ierusalem for Peace*: seeing the Charge it selfe is so straitly given, *not once to stirre*, and in no case *to waken*; the Date so plainly set downe, that is, must be *Newer*, according to the tenure of my text: in the person of CHRIST IESVS, I adiure and solemnly charge; I charge by the holy Patriarkes, *Abraham, Isaac, and Iacob*, who in their generations were men of *Peace*: I charge by the holy *Apostles*, who haue commanded vs to keepe the vnitie of the Spirit, in the bond of *Peace*: I charge by the holy *Angels*, who at the birth of Christ did sing *Peace*: I charge by our *Faith, Hope, and Charitie*, vvhich are the fruites of *Peace*:

I charge by that *Obedience*, due both to the ciuill Magistrate, and spirituall Gouvernour, who are by all good meanes to preferue and maintayne *Peace*: I charge by the *dumbe beasts* of the field, who shall take reuenge vpon the disturbers of *Peace*: Lastly, I adiure and charge by the *Soules of the ignorant and simple people*, the least where of a thousand worlds are not able to redeeme, that no man despise the voyce of this great Shepheard, this double and three-fold charge, which concerneth the flourishing and happy peace of our country, the prosperitie and peaceable rest of the Church; the beeing, liuing and well being of vs all.

Whosoever hath any true taste of a religious heart whosoever hath any respect to the honour of his name and regard of his posteritie: whosoever hath any dutifull affection to his Prince and Country, let him pray rather that his tongue may cleave to the roofof his mouth, and his right arme wither from his body, then once to be accounted amongst the number of those, who will be seene to stirre in so well governed a State, to waken so blessed rest of the Spouse, to discontent the religious heart of so gracious a King, and to blemish the glory of so renowned a Common-wealth.

Ah Lord, what estate of Church or Common-wealth did euer in this world attaine vnto perfection? ὁ δὲ θεὸς πάντις θεοῖς φίλος, whose desert and wisdom could euer content all humours? wherein haue not the most Noble and Christian Worthies of the world beene sought one way or other, secretly to be wronged? and who knoweth (touching these late and gricuous treasons) why the Lord hath suffered euill counsell to be vnder-taken, and with such malice and bloud to be pursued?

Vndoubtedly, First, it may be thought to this end, that all the people of this Land, and euery one here present, might take heede how we forget our louing God, in the dayes of our prosperitie, that we might learne to stand

fast vpon the Lord, as vpon mount Sion; to relie on his loue, as the centre of our life; in all dangers to flye vnto him, as a bird doth vnto the shady hill for safetie, that so both heart and tongue might acknowledge his goodnesse, and as a flood into the Sea, send thanksgiuing to so deare a God againe.

Secondly, *Permittit Deus quod nemo impune committit*: God suffereth euill and wicked men for a time, expecting their repentance, and looking for their conuersion: but if they persist, and become as *Pharaoh* was, hardened in their bloud-thirsty crueltie, then the Lord, euen for his owne glory doth suffer them to play vpon the hooke, and daunce in the snare, till at length it might be knowne to all Nations and Kingdomes round about, that when it comes to the very point, the Lord will rouse himselfe like a Giant, turne all such practises vp-side-downe, but will deliuer his chosen, execute iudgement vpon the wicked, and the *ungodly shall be trapped in the workes of their owne hands*. Therefore let neyther Prince nor people be dismayed, and cast downe with traiterous and fearefull rumours; but let his sacred Maiestie comfort his heart, raise vp his spirit, and walke cheerfully vpon the inuincible hope, and assured experience of the Lords forepassed loue, let him hold still fast by God, and assuredly, height and depth, edge and point, shall fall and flie before him, all his crosses shall afford him ioy, his enemies aduantage, and his account shall chearefully be cast vp for another world.

Lastly, the Lord hath suffered euill counsell thus far to preuaile, that euery priuate man, who liues in peace and safety, might consider and weigh, what a grievous burthen it is to sway the Scepter of a Kingdome, how the Kings life is hunted after for our sakes, for the happinesse which we enioy, how Hee and his Nobles are in continual danger, how (not for himselfe) but for vs, for vs it is, that *Hee and his Posteritie* is pursued with such deadly

August.

Psal. 16

hatred : yet notwithstanding the Lord stands close vn-to him, hee hath fastned the crowne vpon his head, and seiled the Scepter in his hand, maugre the crueltie of all his enemies, and the rage of the Diuell himselfe, hee will haue all the vworld to see that hee hath set him vp. to be the onely meanes both of establishing our happinesse inioyed, and also of discovering our danger escaped : that so, when all the people of this Land shall plainly see how the Lord hath set his delight vpon him: how from the very cradle he hath lapped him in the bo-some of his loue, how he hath puld him out of the iawes of death, from *Payson*, ready to be taken, from *Murthering* at an instant, from the *Lake of fire*, ready to be kindled: wee and all his Subiects, might be moued to loue him with a dutifull and entire affection, to pray for him, as for our owne soules, to ioy in his prosperitie, as the life of our well doing, to esteeme him in our thoughts, and honour him in our hearts, as a tender Father, beloued of God, the maintainer of Religion, the giuer of Peace, the Ioy of his Subiects, the honour of all Christian Princes, and that with ioy and thanksgiuing we might sing and shout this day, *God save our King for ever.*

Now therefore O Lord our God, vwho dwellest in the highest Heauens, infinite in goodnesse, abundant in mercy, and glorious in prayses, we magnifie thy name, and triumph in thy mercy, for that, still wee doe enioy this happy day. Alas, of our selues, what is our King, and what are vve his Subiects, that from time to time thou shouldest so tenderly loue him, and so continually follow vs with thy gracious and sweet mercies ? We know O Lord, Riches and Honour, Peace and prosperitie, Life and Deliu-erance come onely from thee ; Greatnesse and Power, Glory, Victory, and Prayses, they are thine : and vwhat shall vve render vnto thee, our dearest God ? Onely this; Before Heauen and Earth, before thy holy Angels, before all thy Saints and Seruants, here present in this pub-like

like congregation, vvee doe bowe our hearts, and the thoughts of our hearts vnto thee, we acknowledge our owne vnworthinesse, ascribing all our happines, and this our late deliuerance to thy fatherly protection onely.

We are heartily sorry, and doe secretly mourne in our soules, that for all thy kinde and vnspcakable blessings, we cannot serue thee as we ought, nor loue thee as vvee vvould, but we entreate thy glorious Maiestie, stirre vp in vs good desires, increase them more and more, crowne them with thine owne mercy, and we will neuer cease to sing euerlasting prayes vnto thy Name.

Deare God and eternall Father, be pleased, be pleased to confirme this goodnesse, and to establish this thy covenant both with our King, and vs thy people for euer. For thy mercy sake, for thine owne glory sake, for thy Sonne Christ Iesus sake; forsake vs not, neyther leaue vs, continue for euer our louing God, let vs and the remnant of our seed after vs be sealed vp in thy mercifull promise, in thy gracious and euerlasting loue, and that through Iesus Christ: to whom, with the Father and holy Ghost, be all honour, praise and thanksgiuing, both now and for euer.

Amen.

F I N I S.

N 3

T H E



THE FOVRTH SERMON.

The Agonie of Christ.

LUKE 22. 44.

But being in an Agonie he prayed more earnestly; and his sweate was like drops of bloud, trickling downe to the ground.



Although the whole course of our blessed Sauours life, euen from the Virgins wombe, were nothing else but a continuall suffering, our saluation being then set on foot, when he was first persecuted in the Manger by *Herod*; yet the worke of our Redemption, was neuer throughly in hand, till the time grew on, that his Passion did approach: *Frustra iacitur rete ante oculos penitatorum*: In vaine, saith the Wise-man, is the snare of the Fowler laid before the bird that hath wings. There were many plots laid, many practises vsed, to betray and to intrap our Sauour, but with the wings of his deitie and proui-

Matth. 2. 16.

Prou. 1. 17.

providence he soared from them all, till at length of his owne accord ascending Mount Oliuet, (after the celebration of the Sacrament, to pray and contemplate alone) hee retired himselfe into the garden of Gethsemane. Whither alsoone as hee was come, the garden afforded him very small delight, for (as in a garden was first our fall, so) in a garden his Passion did end, and in this garden his Passion did begin. Saint *Matthew* and Saint *Mark* doe severally report, that vpon his comming into this garden, by and by hee was in Trouble, in Heauinell, in Sorrow: but Saint *Luke*, expresseing the matter, more fully and liuely then they all, saith, he fell into a sweating Agonie.

This word Agonie is diuerslie taken. Sometimes *pro* ^a *Palestra*, for the place of triall vvhether a conflict or combate is: So doth *Isoocrates* and *Enripides* vse it: so also Saint *Paul*, in the 1. to the *Corinth.* 9. 25. *Omnis, qui in Agone contendit.*

More properly an Agonie is, *Timor quo corripitur* is *qui in certamen descendit*. So saith the excellent Philosopher: ^b *Ἀγωνία δὲ ἐστὶ φόβος*, &c. An Agonie is the perplexed feare of one who is entring into a great and grievous conflict. So doth *Demosthenes*, and *Damasce*, and *Basil*, and diuers of the ancient Fathers vse it. To the same purpose Saint *Iohn* also saith, he began to be sore troubled. Now surely the end of this Passion must needes be mournfull, when the beginning is so searefull. Concerning the life and actions of our Sauour it is said: Neuer any man did, as this man doth; so also of his death, Neuer any man died as this man died.

^c There were many Crownes deuised for rewards of honour amongst the Heathen, but wee neuer reade of a crowne of Thornes: diuers kingly Scepters, but neuer before was scepter of a reede: many imperiall robes, but neuer any scarlet robe so died in such fresh and innocent blood: many famous and strange ^d martyrdomes, neuer such

^a *Neglect dolo temerari ne derogaretur praesentia plenitudo.*

Matth. 26. 38.

Mark. 14. 35.

^a *Circus in quo palefritae vires suas exercebant.*

Isoerat. in *Eua-gora.*

Eurip. in *Troa-dibus.*

^b *Aristo.* *sect.*

11. *Probl.* 36.

2. *Macc.* 2. 21.

Demosth. *pro Corinth.*

ω φίλιππος

ἐν φόβῳ καὶ

πολλῇ ἀ-

γωνίᾳ.

Damasc.

φόβος ἀπο-

τυχίας.

Basil. in cap. 7.

Isaia.

Iohn 13. 21.

Iohn 7. 46.

^c *Aul. Gell.*

N. At.

Imperiall.

Triumphall.

Militarie.

Obfidiouall.

Navall.

^d *August.* tom. 3. pag. 7. 57.

*Christi passio
omnes superat
passiones.*

*Agonia non fuit
in Christo quan-
tum ad anime
partem rational-
em, sed sensiti-
uam.*

Thom. 3. q. 18.
art. 6. 3. m.
Elsy. 53.

Thom. summa.
1. 2. q. 43. 1. c.

Lam. 1. 12.

Zach. 13. 7.

*Inspecit merita
hostiam mundi.*

Arctius.

*Dolor anime cor-
poris angustia.*

Psal. 90. 11.

such a wofull and memorable Passion : great sorrowes, sundry teares haue possessed men, neuer such an Agony. How then comes it to passe? what might be the cause of this Agony? Surely, it did not proceed of doubting, for it was a reiuication not of the resonable and deliberate will, but of the sensitiue : neither was it any vnwillingnes, for it was his earnest desire: *Desiderio desideravi*, Iohn 13. 20. *Oblatus quia uoluit* : it was his voluntary act. Moreouer, if we consider the persons, there was no man neere to offer him violence: if his actions, he was solitarily musing, there was no extremitie of exercise : if infirmities of body ; from the sole of the foote to the crowne of the head, he was more faire, sound and pure then *Abstemius* : if the guilt of sinne; being without all sinne, there was no cause of any trouble of conscience: lastly, if we obserue either the time, or the place; it was a colde season, vpon the open Mount, in the fresh ayre, in the moyst dewe, on the cold earth; all vvhich doe cause, rather a chill and cold operation, then a sweating Agonie. To make this plaine, the learned Schooleman saith: *Causa passionum anime dupliciter causatur, ex parte obiecti, ex parte subiecti* : Passions of the minde arise from a double cause, either from the obiect or from the subiect. As we see in the first conception of gold in the wombe of the earth; there is first (*ignis solaris*) the scorching beames of the Sunne, piercing from aboue; and therewithal (*ignis subterraneus*) a fierie flame of sulphur, boyling from below ; so in this Agonie, the beginning and first conception of his Passion, the Obiect was diuine wrath, the subiect was feare of death; the one intellectuall, the other sensitiue; the one from aboue, when he looked vp vnto God, the other below, when as man, he was fearefull of his owne death. The heauie wrath of God; the imminent feare of death, both these did present themselves vnto his view.

Concerning the Obiect, which is the wrath of God, as the Psalmist sayeth, who knoweth the power of his wrath?

There

There is no doubt, but the soule, being diuine, infinite, immortal, is farre more quicke, sensible and pretious then the body, and so consequently the pangs of the soule, are much more bitter and grievous, then the paines of the body, vvhich is earthly, corruptible and heauie. Is God pacified towards the soule? and doth hee from the sweet incense of prayer and repentance smell a blessed sauour of rest? then though the body be distempered and full of paine, yet the minde and the light of grace, makes mone for the body, guides it, and gouernes it in some decent order, and beares out all the troubles thereof with prayer and patience. But if the minde be disquieted, if the light and power of vnderstanding be dismayed, the body is tossed and turned to and fro, carried hither and thither with violence, and receiueth no rest, because it hath taken an impression of diuine furie, infinitely surpassing the strength of humane nature. *Quo fugias à Deo irato?* Man, the sonne of man, a worme, whither shall hee betake him from the wrath of pursuing vengeance? Though he creepe into a darke thicker, and there stand listning and quaking as *Adam* and *Eue* did; though as *Eliab* he be hidden in a desolate caue; though hee flie from the presence of the Lord (as *Ionas* did) and be locked vp in the belly and bowels of the Sea, euen there the Lord of hostes shall finde him out, euen there will hee rend the iawes of hell, ransacke the bottomlesse deepe, and astonish him with his power. There be, *Tempestates & mentis & maris*: Billowes and surges, as vvell of the minde, as of the Ocean. The storme and tempest of the minde (raised from the power of Gods vvraith) it is like a great breach of the Sea, very hard and difficult to be closed vp againe, *Prou. 18. 14.* The spirit of a man may beare the infirmitie of his body, but a wounded spirit no man can endure. Our Sauour Christ being man, when his thoughts as mortal man, began to grapple with the wrath of God, and to enter priuate combat with his iustice, O

August.

Gen. 3. 8.
1 King. 19. 9.
Ionas 1. 3.

Hierony.

Psal. 41.8.

quantummonies voluminum aquarum! there must needs be feares and flights &c and floods of secret sorrowes. *Abyssus abyssum inuocat*. One deepe called vnto another: the depth of sin did call for the depth of Gods iudgement; and this iudgement for sinne, beheld of Christ in the garden, whether it were with his bodily eyes, or by diuine vision, it did powerfully strike into his humane nature, a mighty astonishment and a fearefull Agonie.

August. ep. 99.

Quis nisi infidelis negauerit fuisse apud inferos Christum?

August. ep. 99.

* Lam. ier. 1. 12

Not that he suffred the pains of hel, or death of the soule: God forbid wee should once conceiue such a thought: He neuer suffered the torments of the damned, touching either their nature or their essence. But this is one of the strange positions of some men in our time, who reiecting antiquitie, dare venter vpon any thing. Whereas the sum of our religion, the ten Commandements, were giuen by God the Father; the Lords prayer set downe by God the Son; & the Articles of our Faith penned by God the holy Ghost: these men most blasphemously, to race out of the Creed an article of our faith, (namely, that *Hee descended into Hell*) they plainly and peremptorily affirme, that Christ suffred the full & proper paines of hell in this Agonie. Modestlie doth good S. *Augustine* write: *Quod fuerit anima mortificatus Iesus, quis audeat dicere?* Who dare auouch, that Christ Iesus was euer dead in soule? No Scripture doth teach that the death of Christ in soule, or the paines of hel were requisite in his person, before he could become the Saviour of the world. Wee acknowledge no other death of Christ, but that which hee suffered in his body. Death & life are opposit priuatiues, at one and the same time, neuer found in one and the same subiect. The soule of Christ was euer liuing, & could neuer die the second death. And the wrath of God, howsoeuer it was fierce at this time, and fastened on him in this Agonie, yet still was his soule supported by the power of his diuinitie; and the wrath of the Father gratiouly ouer-ruled with the loue he did beare to the person of his Son. In a word, The

merits

merits of Christ were infinite, in regard of his person being God, and thereupon neither the proper paines of hell, were requisite, nor the death of his soule necessary in the redemption of mankind.

The second cause of this Agonie, was the feare of death:

Appropinquante morte, nostra mentis in se certamen expressit, saith S. Gregory: the grievousnes of his passion being imminent, he shewed the conflict of death in the fraile nature of man. Death it selfe, *tanquam Briarius*, as the bloodie standerd-bearer of hell was readie to assault him. O death how bitter art thou to him, whose blood runs fresh in his veines, & whose marrow is yet in his bones? *Quanto natura fortior, tanto dolor acerbior*: The stronger nature is, the stronger are the paines, & the sweeter the coniunction is betweene body & soule, the more gricuous is the separation. *Omnia que ad esse à conditore diducta sunt, non existere naturaliter fugiunt*: All things ioyned in their natural being, and life is sweet to the smallest creature. But fearefull to the nature of man is death; Though a man die in the nest, and quietly pay nature her owne, yet very fearefull is the vsgone image of death. Indeed so dreadfull, that many times wicked men, at the very conceit of it are swallowed in despaire. In the 1. of Sam. cha. 28. when the spirit of the Witch at Endor told Saul, that to morrow he should be dead, instantly he swoounded, & with very feare fell along vpon the earth. Nay, not only wicked men, but the terror of death hath daunted the most righteous, and brought them to a fearefull stand. Holy Iob, when he had suddenly and strangely lost, great substance, much cattell, faithfull seruants & all his deare children; all this while Iob held it out well enough and could say, *The Lord hath giuen, and the Lord hath taken: blessed be the name of the Lord.* But within a while after, when he lay in the pangs of woe, and nothing was to be looked for, but a bitter and lingring death, then he wrung his hands and cried out: *Woe worth the day wherein, I was borne, and cursed be the night,*

Greg. Mag. 24.
Moral.
Chrysost in
hom. 82.
Secundo & tertio oras ex affectu quo mortem timebat.
Omnis natura conservatrix sui, & in genere vult conservari suo.
Damasc. lib. 3. cap. 23.

verf. 10.

Multo grauior expectata quam illata mors.
Hieron. in vita Mali.
Iob 1. 21.

Chap. 3. verf. 3.

Pfal. 6. 3.
Pfal. 39. 13.

*I will walke
weakely in the
bitternesse of my
soule.*
Esay 38. vers. 1.
and vers. 15.

Iam. 5. 13.
Thom. Aq. 2. 2.
q 88. art. 9.

Chrylost.
*In omnibus &
pro omnibus
orat.* Leo ser. 7.
de Palsione.
August.

when it was sayd a man shilde is conceived. Faithfull *Danid* waded thorow a world of troubles, yet all that time, no malice of *Saul*, no hatred of the Philistins, no rebellion of *Abalom*, no treacherie of *Achisophel*, no grappling with a Lyon, no fighting with a Beare, no threatning of vaunting *Goliath* could euer discourage him, till the sorrowes of death began to lay hold vpon him, and then he cryed out: *Laborans in gemitu meo*, I am troubled about measure. Oh spare me a little, before I goe hence, and be no more seene. King *Hezechiab* was much cast downe with feare of the mightie armie of *Senacherib*, yet at length humbling himselfe, going into the house of the Lord & praying, the armie was disperfed, *Hezechiab* was deliuered, and past it ouer cōfortably: but within a while after, when the Prophet *Esay* came to him, and wild directly from the Lord, to set his house in an order, for the time was come he must die; presently *Hezechiab* was strooken to the hart, turned his face to the wall & fell a weeping most bitterly. This then was the very houre of darkenesse, and the instant of perplexed trouble, when through the apprehension of Gods wrath, and feare of his owne death, his feelings and his sorrowes were vnspeakeable. Saint *Iames* saith, *If any man be afflicted, let him pray*. There is nothing doth so sanctifie our ioyes and sweeten our sorrowes as prayer. *Oratio est interpres desiderij*: Prayer is the soules Harald, sent out in extremitie to parle and to entreat for comfort. The grievousnesse of this Agonie rather appeares in that our blessed Sauour, voyd of all other comforts, flies vnto prayer: *Eadem docet & facit*, He taught vs to pray, and prayeth himselfe in such manner, as doth exceedingly set forth the biting pang of this Agonie. *Fidelis oratio plus gemitibus constat, quàm sermonibus, plus fletu, quàm assidu*: Faithfull praier indeed doth consist rather in teares and silent grones, then many words. Such a prayer is this of our Sauour; to speake of, it was but a grone, very short; but very pithie; few

few words, but full of seruencie; for hee prayed and still he prayed, and the more he was afflicted, the more earnestly he prayed. Many men at the beginning pray earnestly, but after faintly, and at the last coldly: in our Sauour it was contrary. The neerer his trouble grew, the more zealously he prayed. As he suffered for all, so he prayed for all; his Passion more grieuous, and his prayer more seruent then euer was mortall mans. The occasion of this prayer, it was iust and vrgent: for Saint *Marke* saith, *His soule was very heauie, euen vnto the death.* The place was sweet and solitarie, a garden, an oratorie, where Saint *Iohn* saith he often resorted to pray. The intention was earnest, for Saint *Luke* saith, hee went a stones-cast off, and was all alone. This prayer it was with loue: for he did often ingeminate, Father, Father. It was in faith: for he said, My Father. It was with a feeling affection: for hee cried, O my Father, take, take away this cuppe. It was with humblenesse: for Saint *Luke* saith, he kneeled downe. It was with humblenes and great reuerence: Saint *Matthew* saith, he fell groueling, as it were kneeling on his face. It was with constancie, hee prayed three times. It was with submissiue obedience, Not my will, but thy will be done. It was with seruencie, euery word afforded a drop of bloud. Lastly, it was with charity, still, still hee visited his Disciples, counselling and comforting them.

Behold here the lamentable distresse of a troubled and perplexed spirit. When a man is in a deadly brunt indeed, of whom doth hee looke for comfort, but of his Father? Whom doth he desire to haue with him, but his dearest friends? So did our Sauour: Of all his Disciples hee pickt out the chiefe and the choicest. He tooke with him Saint *Iohn*, whom he loued so dearely, that often-times hee lay in his bosome: Saint *Peter*, vvhoe had vowed though all the rest ranne away, hee alone would stand to him: Saint *Iames*, and these two, who before were witnesses of his glory vpon Mount Tabor, the same three

ἐκτενέστερον
προσυχέτο.

Beda.

Esay 53. 12.

He prayed for
the trespassers.

Marke 14. 34.

Iohn 18. 2.

Cyrill. *Ubiq;
inuenies eum se-
motim orantem,
et discus animo
quiesco et atten-
to colloquendum
cum Deo sublimi.*

Chap. 22. 41.

Thom. in cap.

27. Marth.

*Proncmen illud
indicas se patrem
geminum inno-
care.*

*Pe qui tres Ma-
ieftatem vide-
rant, fua Paffio-
nis dolores pra-
fentirent.*

*Hilar. Oratio
frequens, difcur-
fus recursus q3
multiplex.*

*Efay 53. 10.
He fhall make
his foule an offer-
ring for finne.*

*Fidelis pontifex
qui femetipfum
immolabat.*

*Iron aduerf-
haeref. lib. 1.*

*Tertull. de hæ-
refibus.*

** Vince. Lirin.
Perpeffiones ei,
per fpeciem tan-
tum & fucum
accidiffe.*

*Ambro in Luc.
Suscepit animam
meam, fufcepit
corpus meum.*

*Orig. tract. 35.
in Matth.*

*Omnis proprie-
tates carnis hu-
mana impleuit,
vt non in phan-
tafa carnem ha-
buiffe videatur.*

Hebr. 4. 15.

hee tooke vvith him, to be vvitnelles of his sorrow, and fo prayed in this brieft and heauenly manner to his Father. But a troubled minde cannot long abide in one place. Finding no comfort from his Father, away hee goes to his Difciples: when he found his Difciples afleepe, backe againe hee hies to his Father. From his Father to his friends ftill and anon, from his friends to his deare Father too and againe. Truly doth truth of Scripture witneffe: *A fufcifice to God is a troubled fpirit*: Here is Ἀγωνία & Ἀγώνια, both a combate and fufcifice, a right fufcifice, a troubled fpirit, a frefh bleeding fufcifice indeede. Firft he offers vp his foule in feruent prayer and then his bloud in sweating feruor. As in the 13. of *Iudges*, the Angell whose name was **SECRET**, kindled the fire vpon the alter, and at length the flame increafing, himfelfe alfo afcended in the fame: So here, in this Agonie; our Sauour kindled the fire of his loue, and after offered vp himfelfe in flaming fufcifice of his Paffion.

Here vpon the Mount, wee meete with *Marcion* and *Manes*, two ftraying Heretikes, both hauing loft them felues, and by no meanes able to finde the way into this garden. *Marcion*, notwithstanding he reiected al the Euan- gelifts, except onely Saint *Luke*, yet in this Agonie writ- ten onely by Saint *Luke*, hee could not fee the truth of Chriffs humanitie, but affirmed that he appeared in the felfh, not ἀληθῶς truly and fubftantially, but πρῆτασις, in phantalticall manner: alleaging to his purpofe the words of our Sauour in the 9. of Saint *Matth.* verf. 16. *No man pecteth an old garment with new cloth, or putteth new wine in- to old bottles*: alluding thereby, that the bodie & nature of man was bafe and vile, like an old mothe-aten ragge, not meete to weare the glorious robe of Chriffs Diuinitie; and like a mustie and vnfaurie bottle, vnfit to be filled with the fweet wine of his abundant grace. * *Manes* in like fort boldly auouched: *Dominum neque animam neque corpus re- cepiffe, sed hominem tantum visum esse, nihil humani habentē*:

The

The Lord Iesus neuer really tooke eyther soule or body, but seemed onely to be man in outward shew, hauing no part of humane nature in him. But it appeareth plainly by this Agonie, that (sinne onely excepted) there were in our Sauour ἐντεταλὶ πάθῃ, faculties and passions as in other men. He was touched with our infirmities, he feared sorrowes, faints, trembles, prayes, and sweates, to shew that he was perfect man. *He tooke our infirmities, and carri'd our sorrowes.* Saint Paul also speaketh home: *Hee tooke vpon him the forme of a seruant, he was made like vnto man, and was found in shape as man:* Here is Likelihood, Shape, and Forme: by Likelihood, a man is described; by shape, a man is pictured; and by the Forme, a man is defined to be perfect man. Thus hauing stept a little aside, to set *Marcion* and *Manes* the way to the Garden of Gethsemane, I returne to my Text.

It is, *vox natura*, the instinct of nature, when the murderer approacheth, and the traitor is ready, the partie appointed to be slaine trembleth, and begins to bleed. Our blessed Sauour, perceiuing *Iudas* to be at hand, and instantly comming; the noyse of the multitude, with lanternes, and weapons, rebounding from the valley, and sounding in his eares; the time fearefull, in the murke and dead of the night; the place comfortlesse, on the Solitarie Mount; his choise friends ready to forsake him; his Father (by diuine dispensation) shewing no comfort; the wrath of God before him; the feare of death vpon him; the destruction of Ierusalem following; and the perpetuall reiection of his native Country-men ensuing: all these together did so belabour him, surround and overwhelm him, that he fell into a dreadfull Agonie: his thoughts were troubled, his spirits affrighted, his heart trembled, his ioynts shooke, his pores opened, and all in a sweate, he fell groueling and prayed, he passed to and fro. he panted and prayed, he sweat and prayed againe: so earnestly did he pray and sweate, that in the flame of this

passionate

Chrysost. hom.
in Matth. 83.
*Quæq; humane
sustinuit.*
Hebr. 5. 2.
*Compassed with
infirmities.*
Esay 53. 4.
Philip. 2. 7.

Hieron *Passus
est Dei filius non
putative, sed se-
cundum substan-
tiam assumptam.*

Aug. in Ps. 87.
Hieron in. cap.
27. Matth.
ἀδελφὸν μου
ὀβρυς malis;
πῶλυ-
πεῖσται,
circundari dolo-
ribus.
Heb.
Psal. 116. 3.
*The sorrowes of
death compassed
me about.*
Marc. 14. 33.
λυπεῖσται.
λυπῶ quasi
λυσιμ volunt,
animi quadam
dissipatio.
Esay 53. 3. *He is
a man full of
sorrowes.*

Nomina, apparatus, longum iter, pompa, thesaurus, magnificentia, Herodis irapidatio reges esse probant.
 * Cant. 5. 10.
 Prou. 8. 31.
Delicia mea cum filiis hominum. Dolores inmatum calorem exagitant, & igneis ardoribus viscera vrunt. Cyril.
Fortitudo vera non habet stuporem. Ambros. in Luc.
 Esay 53. 2. *He is a man full of sorrows, and hath experience of our infirmities.*
 Ierem. 14. 8.
 Psalme.
 Esay 53. 2.
 1 Kings 19. 7.

passionate seruor, *totius sudore deflavit*, thorow and thorow his garments it trickled to the ground. Beloued Christians and Brethren all, what a ruthfull spectacle, vvhath a mournfull and strange sight was this? The glorious Lord of heauen and earth, who was desired and looked for foure thousand yeeres together; vvhom might haue kept himselfe in his heauenly pavillion, so that neyther Cherubins, men, nor Angels, could haue scene him; at whose birth the face of the whole world, with a generall content of peace did smile; at whose comming (the Angels knowing the Bridegroom was gone out) did sing *epithalamion*; a ioyfull Marriage-long; at whose appearance (as at the vniuersall Monarch) the Oracles were whist, and Kings came and did their homage; who a little before vvas carryed in ioyfull triumph, the people singing and shouting, *Hosanna* in the highest heauens. Of whom the *Spoule doth pronounce, that her Loue was most goodly and amiable amongst ten thousand; vvhose delight was vvith the sonnes of men, ennobling the earth vvith his beautifull steps; all his life long, being kinde, sweet and gracious to euery creature, offending none, and doing good to all; ah Lord, that Hee, should be brought to this passe, to be thus desolate and forsaken at all hands! No help from his friends, no pittie from his Father; wounded at the heart with sorrow, troubled in minde, melted in soule, afflicted in body, passing to and fro affrighted, groueling on the earth with his face, crying out with pitious mones, disfigured, deformed, and all in a gore with bloody sweat. Well doe vve pray in the Liturgie, *By thine Agony and bloody sweate, good Lord deliuer vs*; for here are vnknowne sorrowes and secret stings, and sufferings vvhich are vnspeakeable. Truely doth *Ieremiah* cry out in his Prophetickall voyce: *O thou hope of Israel and Saviour thereof, why art thou as a man astonied, and why is confusion gone ouer thy face? There is neither forme nor beautie why he should desire him.* When *Eliab* vvas distressed at Mount

Mount Horeb, and lay hidden in a cave all alone, the Lord said vnto him, *What dost thou here Eliab? Arise, for thou hast yet a long iourney to goe.* Blessed Redeemer, and fairest of men, what dost thou here in this plight? the holy Ghost be thy comfort, for thou hast yet a long iourney to goe. From *Iudas* to *Annas*; from *Annas* to *Caiphas*; from *Caiphas* to *Pilate*; from *Pilate* to *Herod*; from *Herod* to *Pilate* backe againe; from *Pilates* Palace to the Common-Hall; from the Hall to the Pillar of correction; from the pillar to the foot of the hil; from the foot of the hill to the top of the Mount; from the Mount to the Crosse: God knowes, from *Gerhsemanc* to *Golgotha*; from Mount *Oliues* to Mount *Caluary*, a long and weary iourney.

In this wearisome iourney, I aske not with *S. Bernard*, *Quid sitis Domine?* What, and why dost thou thirst? but *Quid sudas Domine?* Lord, why art thou in this sweating Agonie? Saint *Hilarie* presently answers: *Et oratis pro nobis est, & sudat pro nobis est*; This Prayer and this Agonie, this suffering and this sweating, it was for vs, for mee and thee, for vs all, sinners, wretched sinners that wee are. No power in heauen or earth, could haue bereft him of his life, but his owne compassion vpon vs sinners. It vvas his tender loue, and inward affection to man, that brought him into this Agonie. His loue did first moue it, his Deitie did approue it, his humilitie would haue it, the cry of our misery obtained it, and the grieuousnesse of our sinne did cause it. Sinne in regard of God, against whom wee sinne, is infinite, and so consequently satisfaction must be infinite. But no worke of man alone was euer of infinite merit. Yet our sinnes are infinite, infinite in number, infinite in greatnes, infinite in continuance, infinite in strangenesse, infinitely infinite, not to be satisfied by any creature finite, but by an infinite Redeemer. Iudgement to the offence, and sentence to the sinne; the party satisfying, to the Creator punishing must be proportionable. Thereupon Christ Iesus both God and man in his infinite

Bernard.

Hilar. lib. de
Trinit. 10.

mercy (as the soule and body were by him created, by vs polluted) to redeeme soule and body, that both might be his againe; in soule he suffered infinite sorrowes, in body he suffered infinite torments, that so in all holinesse we should dedicate both soule and body vnto him for euer.

Wherefore, as the Virgins of Israel did take vp their lamentations for *Ieptha* his daughter yeere by yeere; so let these times be our *Parentalia*, our mourning dayes to bewaile our sinnes, and to bemoane his sorrowes. The Apostle saith, *Doth not nature it selfe teach you?* Surely nature hath taught the Storke, the Swallow, the Turtle, to chatter and mone, & to obserue their appointed times, O let vs at length learne to obserue this time, *To euery thing there is an appointed time*; there is a time to laugh, and a time to mourne. And surely, if in all the yeere, this is a time of mourning, wherein both the season is selfe, and all things else doe represent vnto vs the mournfull Passion of our Sauiour. The Institution of the Church, the order of the Liturgie, the Chapters, Epistles, Gospels, daily Prayers, continuall preaching, solemne Offertories, appoynted Fastes, Almes, Sacraments, and Ceremonies: all these doe point and ayme at nothing, but Repentance and the Passion.

So then, as at Christmas came the fulnesse of time, wherein with Christian liberty we might vse the fulnesse of ioy; so now is Lent come, a time for repentance, vvherein also wee should partake of the fulnesse of Christs sorrow. The Lord God out of his excellent prouidence, out of the true intention of his deare and secret loue vnto man, (to sweeten our liues in this vale of miserie) hath tempered all the accidents, and whole course of mans life, with such proportion and equall counterpoysse, that euer and anon ioyes and sorrowes are mixt together: sorrow ouer night, ioy comes in the morning; by and by from the morning to the euening the time is changed, for no ioy is of long continuance. This is apparant in our blessed Sauiour. Vpon Mount Tabor he vvas transfigured in glory;

vpon

Iudges 11. 40.

1 Cor. 11. 14.

Ecclesiastes 3. 4

Galath. 4. 4

Psalm.

vpon Mount Oliuet, hee is disfigured in sorrow : a little before a glorious triumph, presently after a deadly treason : one day *Hosanna*, another *Crucifige* : after the banquet of the Pasceouer, the tryall of his Passion in the verse before, an Angell comforting, in this verse, an Agonie affrighting. This is the condition of all the children of God. The copartners of his Kingdome, must be the companions of his tribulation, they who looke to be glorified with him, must also suffer with him, *Noluit Deus homines delicato itinere ad caelum peruenire* : It is the ordinance of God, mortall men may not swimme all their liues long in iollitie and pleasure, and so thinke to leape into heauen. No man is crowned except hee strue as he ought : and euery man who proueth masteries but for a corruptible crowne, abstaineth from all things. Herein, for our example, our Sauour tooke an excellent course; By walshing his Disciples feete; by celebrating the Pasceouer; by instituting the Sacraments; by solitarinesse on the Mount; by watching by night; by prayer in the garden; by all kinde of holy deuotion hee armed and prepared himselfe, that so for our sakes, hee might be prepared to vndergoe his Passion, to ouer-come, and to be crowned. In imitation hereof (euen from the Churches infancie) the auncient Christians haue dedicated this time of the Passion wholly to Repentance : and thereunto by almes and fasting, by prayers and teares, they humbled and carefully prepared both soule and body. Hence came those titles of *Septuagesima*, *Sexagesima*, *Quinquagesima*, *Quadragesima* Sundays, sundry Churches, some sooner, others later, obseruing their time of Lent; yet all with might and maine, exercising workes of pietie, and wholly deuoting themselves to the meditation of the sacred Passion. Wee know it all too well: the corruption of man is so giuen vnto ease and libertie, his nature so vicious and exorbitant, that it is an hard matter to restraints him of his affections, and to hold him within the lists of pietie, at any time whatsoeuer.

Reuel. 1. 9.

Rom. 6.

2 Tim. 2. 5.

1 Cor. 9. 25.

Theophylact.

Post cenam nequaquam inertia & iocus & somni occupant Dominum, sed oratio, sed solitudo, sed vigilia.

It must needs then be requisite vpon so vvaightie an occasion as our particular repentance and preparation to the Sacrament, that vanities be laid aside, pleasures abandoned, worldly affaires for a time somewhat remooued, apparell, diet, body and minde, all should be composed to austeritie and sorrow, that so (at the least once in the yeere) the very outward face and presence of all things, may recall our ranging and rechelesse thoughts, to more seuerer and serious cogitations. Indeed wee ought at all times, to leade a life worthy our profession, but yet not to hold it superstitious to exact one time more than another. All things in this world, whereof humane imbecillitie hath the custodie and government, they decay by degrees, and in proesse of time, gather soyle, drosse, and corruption, but vndoubtedly in the first institution, and primitiue sinceritie, this season was *messis animarum*, the haruest of soules; an especiall time to restraine wickednes, and to renew vs againe in the blessed course of godlines and pietie. To this end abstinencie in Lent, remembrance of the Passion, celebration of the Sacraments is still preferred, and generally appointed to be obserued of all, lest the floods of sinne growing outrageous, and hauing no bounds nor settled bankes to restraine it, the common sort of people should runne on head, and suddenly be plunged in the gulfes of all lewdnesse and impietie.

Wherefore with the auncient order of the Church, by true repentance let vs condole this time of Christ his sorrow; otherwise the time will come like sorrow shall be ours. When *Dauid* wild *Urias* to rest him and take his ease: *Vrsus* answered, Shall the Arke of God, and *Ioab* my Generall with it, be skirmishing in the field, and shall I take mine ease? Shall wee see our Captaine and Noble Generall thus seruientlie sweating in bloudy conflict for our sakes and in our quarrell, and shall wee still take our pleasure and passe one securely? Was the wrath of God and the feare of death so dreadfull to our Sauour, being innocent

Ab omnibus concorditer & à singulis simulatim accipiat.

Cypr. epist. 63.

2 Sam. 11. 19.

innocent and without sinne? what astonishing horror will they then bring to a wicked, prophane, and vnrepentant sinner? If they cast him into a sweate, what shall a false-hearted hypocrite doe? when the iudgement of God shall grow vpon his thoughts as a tempestuous storme; when death stands before him vnresistable like an armed man; when sinne lies at the dore like a bloud-hound; and a guiltie conscience gnawes at the heart like a vulture; O then, whither shall sinfull man betake him? Will a short and ordinary confession serue the turne? happy are wee about all the people of the earth, to serue such a God, as will so soone and so easily be pleased. No, no, horrible euer hath the wrath of God beene against sinne, and the execution thereof most fearefull. Fire from heauen, inundation of waters, gasping gulfes of the earth, infections of the ayre, fury of wilde beasts, destroying sword, heauen and earth, elements and meteors, Angels, men, and creatures armed against sinne, and reuenged of sinners. But neuer any example of Gods wrath like vnto this. *Non fuit dolor, sicut dolor iste*: no sorrow, no punishment was euer like vnto this. For let vs (so farre as possible) set before our eyes, some one man, who alone had committed all the sinnes, which all men euer liuing did, or hereafter should commit, from the first beginning to the worlds end, and vpon this man onely, according to the qualitie and greannes of those sinnes, let the punishment be proportioned. As soone as he should fore-see his death at hand, Lord, Lord, whose thoughts are able to conceiue, what feares, what distractions, what sorrowes must needs possesse him? Thus stood the case with Christ, hauing all the whole waight of the worlds all sinne vpon him.

Behold then, and obserue the hatefulness of sin: were it so light a matter, and of so small reckoning, as vile sinners & dissolute liuers doe extenuate and vsually make it; why did the blessed Sonne of God so tremble and feare? why did he kneele and pray? why did he grouell and cry out? why

Muscul.

Si horrenda fuerit imago mortis corporalis hominis etiam innocentis, quanto horribilior nocentis?

Si ille tremuit, tu quomodo stabis? August.

Lam. Ier. I. 12.

did his pores sweate, and all his spirits melt? why was his soule in bitter anguish to the very death? O wretched sinner looke vpon thy distressed Redeemer; consider thine owne case in his, and when thou seest him boiling in the fornace of Gods vvrath, drop following after drop, euer after be ashamed and confounded wilfully to sin, at least neuer to sinne so fouly as thou didst before. Beware of that liuing and euerliuing death. The price of our ransom hath once beene fully paid; which if the treasures of all the earth, or streaming sacrifices of liquid gold, or the life of men and Angels could haue satisfied, God would neuer so grievously haue afflicted his owne Sonne. Neuer, neuer looke for any more Christs, any more Agonies. One repentant teare vvill now effect that, vvich afterwards the vvhole Ocean shall neuer be able to vvash away. The doore of the Arke once shut, Gods will be done. But, alas, men, fraile and false-hearted men vve are, and as men, what can vve performe of our selues? Lord (vve entreate thee) season our hearts and the thoughts of our hearts, vvith thy comfortable and gracious spirit, that so both heart, and thought, and spirit may rest on thy merey, and be ioyfully settled in thy loue for euer. *Amen.*

And his sweate was like drops of blood.



Our blessed Sauour hauing taken vpon him to be our high Priest, of necessitie hee must enter into the Tabernacle, and thither was no accesse without shedding of blood Remission must he procure, and without blood it could not be. For as it is said, *Leuit. 17. 11. Blood shall make an atonement for the soule.* Therefore in offering vp the sacrifice of our sinnes, the scripture euer sendeth vs to the blood, to the blood of CHRIST. He hath vvrought reconciliation through

Heb. 9. 22.

Rom. 3. 24.

through faith in his blood : We are washed by his blood, iustified by his blood : Hee hath pacified all things by his blood ; by his blood hath he vvrought redemption. Thus the holy Ghost sendeth vs to the blood of Christ, because Christ layd downe his life , and life consisteth in the blood. Now it hath bene much controuerted, vvherein the seate of life in man should principally consist. *Plato* and *Democritus*, with the learned and ancient Physitians, they held it to be in the braine and veines of the head. The *Pythagoreans* sayd it was in the heart ; because *Cordis munus pulsum agitatio*. The beating of the pulse (which is the greatest argument of life) proceedeth from the heart. *Saint Hierome* also (grounding vpon the words of our Sauour, *Out of the heart arise euill thoughts*) was of opinion, that the seate of life was in the heart. *Aristotle* and his followers, they affirmed it to be in the whole and euery part of the body, with whom diuers of later time haue consented, by reason it is said in the 2. of *Gen.* and the 7. He breathed into man the breath of life. *Empedocles* and *Plinie*, with many others, *Prima domicilia anime, sanguini prabent sinuosa*, they absolutely conclude , that the lifes being is diffused in the spirits of blood : to which the Scripture accordeth in the 17. of *Leuit.* 11. *Anima omnis carnis in sanguine : Thou shalt not eat the blood, for the life of all flesh consisteth in the blood.*

Now whether it be in the head, or in the heart, whether in all the bodie or in the blood, out of all doubt this sacrifice vvas thoroughly slaine, most truely did hee lay downe his life for our redemption. For if the seate of life were in the braine or head, when hee vvas crowned with thornes, the veines of his head did spring with blood: If in the heart, his heart vvas pierced thorow and gushed blood: If in the parts of the body , vvith wounds and stripes, all and euery part of his body was tortured and stained with blood. Lastly , if life consists in the blood it selfe, in this Agonie, the power of his spirits (like a still of

Roses)

Rom. 5.9.

Col. 1.20.

Plat. in Tim.

*Cor spirituum
vitalium sub-
stantiam pro-
creat. Galen.
Hierony. ad
Fabiola de
veste sacerdot.
Matth. 15.19.*

*Tertull. de ani-
ma mortis, c. 53
Exitus sine dubio
aut sanguinis aut
cordis aut rena-
rum eversio est.
Vene sunt vasa
sanguinis.*

Fernel. 1. p. lib.

4. cap. 10.

Beda. *Nemo sudorem hunc infirmitati deputet, quia contra naturam est sudare sanguinem.*

Tristitia soluit,

cor. Aug. epist.

120. cap. 14.

Ioh. 19. 34.

Aug. in Psa.

68. *De toto corpore Christi, quod est Ecclesia.*

Heb. 12. 24.

Roses) sweateth and trickleth blood. *Prima sudorum origo e prae cordis est*: Sweating proceedeth from the heart strings; it was not votis a moyst and watry dew, but id est rather a current of blood: or as Saint *Chrysostome* saith, *nimbus sanguinis*, a bloody shewer.

So that we may see, in the distresse of this Agonie, and extremitie of his Passion following, by sudden dilatation of the heart, the vitall spirits and the blood being too farre carried from their fountaine, the life of his Braine, the life of his Heart, the life of his Body, the life of his Blood, and the Blood of his life; all was drawne out and exhausted. His body was like a bottle dried in the smoake: for as this Agonie began with vvater and blood, so his passion did end with blood and water: last of all water, to shew there was no more blood remaining.

Thus vv as his loue like fire in his breast, till it flamed in his blood. That the spirit of blood (which of all things is obserued most cordiall to the heart) might comfort our heart: from so many springs as he hath members, did he drinke saluation vnto vs in a full cup of his owne blood. From every member did blood illue, that every member of his Church should lament his death: from every member did it flow, that every sinnefull member should hasten to take and reserue a drop for the clenling of his soule: from every member, that every Christian member (as he did) should vvillingly spend his blood, in defence of the truth, and honour of his Sauour. For thy sake he became the Martyr of Martyrs: a martyr in his body, a martyr in his soule, a martyr in his loue, a martyr in his obedience, a martyr in his sorrowes, a martyr in his merits, a martyr in his patience, and a martyr aboue all martyrs in the excellencie of his blood. For the excellencie of this blood *speakesh better things then the blood of Abel*. Indeed *Abels* and Christs blood were both innocent, and *Abels* and Christs blood were both shed of enuie. But with the shedding of *Abels* blood Gods

wrath

vvrath was kindled; with the shedding of Christs blood Gods wrath was appeased. The blood of *Abel* was life onely to himselfe, the blood of Christ gaue life vnto all mankinde: the blood of *Abel* was spilt on the earth, the blood of Christ sprinkled on the soule: the blood of *Abel* cried for vengeance, the blood of Christ cryeth for mercy: the blood of *Abel* cryed, had done, and was no more auailable, the blood of Christ cryeth still, and shall for euer be auailable to the worlds end. Seeing then the sinne of thy soule is such, and so hainous, that nothing in heaven and earth could bee sufficient ransome, but blood, the innocent life blood of the eternall Sonne of God; being now set free by so noble a Redeemer, and at so high a price, stand vpon thine owne worth, esteeme thy soule at the same rate it was ransomed; as *Abah* did; sell not thy selfe basely for earthly mucke, nor as *Esa*, for a little momentarie and fading pleasure. Doe not, O doe not trample vnder foot that vnualueable blood of such a gracious and euerallasting Sauour. Goe not carelesly on in dissolute presumption, neither bee deiected in secret thought. Say not, nay, suspect not with desperate *Caine*, that thy sinne is greater then can be forgiuen. Alas, thou art a mote, a worme, euen as nothing, and thy God and Sauour is more incomprehensible, rich and infinite in his mercy and blood, then it is possible thou a mortall wretch, canst euer be in sinning. Despise not then the excellencie of this glorious sacrifice. In defiance of Satan, challenge the right which thou hast in the blood royall of the valiant Conquerer of the tribe of *Iuda*. Behold Christ Iesus combating in blood, and ouercomming in thy quarrell. *Dauid* hath kild *Goliath* vvith his owne sword, Satan is ouerthrowne at his owne weapon. Iesus our Generall, in the similitude of sinfull flesh, by sinne, hath condemned sinne in the flesh. He vouchsafed to be made sinne, the punishment of sinne for vs, that wee for euer might be the righteousnesse of God in him.

Rom 8.3.

2 Cor. 5.13.

More-

Vegetius de re
mil.

Moreover, in regard hee shed his innocent blood for thy sake, do thou for his sake Christianly and kindly forgive others, and in no case wilfully shed the blood of thy brother. Hatefull ever in the sight of God and most detestable hath bene the wilfull shedding of blood. *David*, Gods loue and dearest fauourite, finarted seuerely for it, both in himselfe and his posteritie. Therefore lay aside all quarrels and deadly combating. Kindle not sparkes of vnkindnes, and rake not vp coales of bitter and fatall dissension, in the first and sayre closing of this blessed vni-on. It is the point & poison of a factious and deadly enemy, to raise mutinie in the campe. Valour in feates of armes, courage in high attempts, noblenesse in heroycall designs, not against our selues, O not against our selues, but against Gods and our open enemies let them be declared. In the quarrell of our God, in the defence of his Church and truth, in the seruice of our King and Countrey, let all the world testifie, that we stand vpon our valour, that we make high esteeme of our honour, that wee ioyfully commend our soules to God, and our liues to winne renowne, both to our name and nation.

In times past, the noble and worthy spirits of *England*, they vndertooke high attempts, & did ioy to make long and dangerous voyages to the holy Land, there, for the honour of Christ and Christian religion, to shed the blood of Saracens: now like barbarous Saracens, diuers make voyages into other lands most brutishly in priuate combat to shed the blood of their native country men and Christians. Alas, let every man come home to his secret thoughts, & say truly in his owne heart; Doth not a deare God every day we liue, raine vpon our heads euen golden shewers of his mercy? Moneth after moneth, & yeere after yeere do not the heauens blesse the clouds, and the clouds blesse the raine, and the raine blesse the earth with such infinite plenty and abundance, that notwithstanding there be in this populous Citie eight hundred thousand

liuing

living soules, or there abouts, yet they are all filled and fully satisfied with the fat of the earth and the dew of heaven? Doth not a wise and religious King, heape vpon our heads, wealth, gifts, offices, and honors, most sweetly embracing each nation in both armes, with tender affection and equall termes of loue, and for all this, in stead of thankfulness to God, of loue & loyalty to our Soueraigne, will ye neuer cease to beget new quarrels, and to sheath your weapons in your owne bowels? O tell it not in Gath, and let it neuer be published in the streets of Askalon: let it neuer be heard of in Spaine, nor reported in the Court of France, for our confederates will smile, and our ancient enemies will secretly reioyce.

The honour of true Christianitie, aboue all the lawes, learning and religion of the Heathen, is to pray for our enemies, and to forgiue. Indeed the law saith, An eye for an eye, blood for blood, for euery wrong a recompence, and it hath euer beene accounted a poynt of wisdom & reaching pollicy, amongst the barbarous Gentiles, to meet a man at the lands end, to requite an iniury and pay it home. But Christ teacheth vs another doctrine: *Loue your enemies, blasse them that curse you, do good to them that hate you.* This did hee teach in his life, and this did hee performe at his death. In the depth of all his sorrowes when the tormentors stood round about him: vpon the Altar of his crosse hee prayed for them, *Father forgiue them, they know not what they doe.* Let his example be our instruction. Whatsoeuer is past, passed be it, forgotten and forgiuen. *Nihil adeo graue, quod non aquanimiter toleratur, si Christi passio ad memoriam reuocetur:* No iniury is so foule and disgracefull, but it is easily pardoned, by calling to minde the passion of CHRIST IESVS. As hee did, so let vs also mourne for the conuersion of our enemies, especially for all such as sinne of ignorance. Let vs neuer cease to pray, as wee our selues would be prayed for, Father forgiue them, they

Q 2

know,

*O what loue and
thankfulness
doe we owe to so
gracious a God!*

Matth. 5. 44.

Luke 23. 34.

Greg. Mag.

August.

know not what they doe. Assuredly there is no such testimonie, no such assurance to my soule, that the sweet spirit of grace resteth in me, as to pray for mine enemies, and to forgiue them. *Beatus qui amat te, amicum in te, & inimicum propter te*: Blessed is hee who loueth thee, his friend in thee, and his enemy for thy sake. It is most lamentable which wee daily see; by private combates, by fearefull and secret murders, blood toucheth blood, and the whole Land is grievously defiled. Lord, Lord who keepest covenant & mercie for euer with them who loue thee and feare thy name: punish not this flourishing and Christian Kingdome for this crying sin. Mercy, forgiveness & charitie are daily taught; Christian and good lawes are already ordained, iustice is duely & faithfully executed, and so their blood & bloody attempts fall vpon their owne heads, but mercy and peace and saluation be vpon our King, vpon his posteritie, and vpon his people for euer.

Drops of blood trickling to the ground.

Psal. 1:7.



IT was truly prophesied by the sweet Singer of Israel: With the Lord there is mercy, and with him is plenteous redemption. Here is plenteous redemption; his blood *trickled to the ground*. As hee was kingly and munificent all his life, so also at his death: he reserued nothing to himselfe but onely charitie to redeeme the world. He gaue himselfe to be our Father; his Son our Brother; the holy Ghost our Comforter; his Church our Mother; his Word our Guide; his Sacraments our Food, his death our Remission, his blood for euer, our Redemption. Plenteous redemption, forgiuing all kinde of sins. To S. *Matthew* his extortion; to *Mary Magdalene* her looseness; to the sinfull woman her adultery; to the Apostles their backsliding; to S. *Peter* his deniall, to his persecutors his owne death. Plenteous redemption. For to his Apostles he commended the care of his Church; to S. *John*, the blessed Virgine his Mother;

Ioh. 8:11.

to his Father his spirit; to Ioseph of ~~Armathea~~ ^{Armathea} his body; Paradise to the Theefe, and to all mankind the excellencie and plentie of his bloud.

In the 19. of *Numbers*, the 4. it was commanded that the bloud of the sacrifice should be sprinkled before the congregation seven times. *Moses* also was commanded to sprinkle the altar seven times, that so the altar and all things belonging therevnto might thoroughly be sanctified. In like sort the bloud of Christ Iesus was seven times shed, that both the earth might be consecrated, and all things belonging therevnto. First in his incarnation, vwhen the vword became flesh, hee sanctified the whole nature of man by a blessed and hypostaticall vnion. *Vnguentum euacuatum a vase in vas, omnia vasa, vnguentum ipsum reuolere facit*: As a delicate and rich ointment powred out of viose into viose, doth sweeten and perfume each vessell it is powred into: so the diuine nature descending into the humane nature of man, and becoming one heauenly and harmonickall Hypostasis, hath infused into euery good Christian, a sweet influence of holiness and spirituall odour. In so much, that God the Father saith to euery regenerate Christian, as *Isaak* said to *Iacob* his sonne: *Behold, the smell of my sonne is as the smell of a pleasant field, which the Lord hath blessed.*

Moreover, whereas man consisteth of the foure elements: His bones and his flesh of the earth, his breath of the aire, his humors of water, the cheate of his heart and spirits of fire. To the end that man & the whole substance of man might be renewed: The Aire he perfumed with his breath; the Water he sweetned with his Baptisme; the Fire he purified with the Holy Ghost; and the Earth he clenfed by sleeping it in his owne bloud, which trickled to the ground. Why to the ground? The earth before all liuing creatures, was created, and named, and quickned and blessed of God, as, *Materua prima*, the foundation of formes, the substance, the matter, the mother of vs all.

Q

When

Leuis. 8. 11.

Circumcisione.
Horto.
Corona.
Flagellations.
Manibus.
Pedibus.
Corde.
D. Epiphanius
in Anchor. 342.
Cant. 1. 2.
Vnguentum euacuatum de caelo in terram.

Gen. 27. 27.

Chrysost. in
serm. de Pass.
Non sub recto,
vt etiam ipsum
aeris natura
mundetur, &
terra sanguinis
distillatione pur-
gata sit.

Genl. 3. 17.

2 King. 3. 21.

Acts 5. 15.

Greg. Nazi.

Cypresse.
Cedar.
Olive.
Palme.

When man vvas to be made, hee vvas formed of the earth; when punished set to till the earth; when he died, to returne to the earth; Christ Iesus was to be laid in the earth, and from the earth to rise againe. Afterwards this earth was cursed for mans offence: *Maledicta terra*: Cursed be the earth for thy sake. Now to sanctifie this earth, to take away the curse, to renew it againe to the vse of man, that so the very stones might giue a saour of holinelle, and the ground defiled with the sinnes of men, might bee expiated; Christ did hallow it vvith his blood, it trickled to the ground. *Medicina qua remouet maledictionem terra, est sanguis Christi*: The blood of Christ is that soueraigne medicine, which taketh away the curse of the earth. As the Prophet *Elisa* by casting a little salt into the corrupt waters, tooke away the infection and bitternes, and made all the waters sweet: so his blood trickling to the earth, did take away the bitter- nesse of the curse, and blessed it to vs againe. And surely if the touch of his garments did cure the bloody issue, and the napkins of Saint *Paul*, and the very shadow of Saint *Peter*, were of sufficient vertue to heale discales; much more powerfull must needs be the sacred & immaculate blood of Christ. *Christi aduentus in terram, totam terram sanctificauit*: By Christ his descending vpon earth, all the vvhole earth vvas sanctified.

So plentuous was this redemption, that not onely by bloudshed in his death, but by the obedience and holinelle of his life, all the creatures vv ere hallowed and made fit and comfortable to the vse of man. As the *Unicorne* hauing once dipt in the waters, all the beasts of the forest may plentifully drinke; so Christ hauing vsed all things, all things are lawfull vnto vs. He sanctified the Fowles of the aire, in the Doue, that did descend on him; the Beasts of the field, in the Lambe which he did eate of; the Fishes of the Sea, in broiled Fish which hee tasted of; the Trees of the forest in the timber of his Crosse; the

the Plants of the earth, in the Whithorne of his crowne; the Fruits of the Earth, as Bread, Wine, Hony, all which hee did often feed on. Againe, the vse of sweet Balmes was approued in the costly oyntment, wherewith *Mary* did anoynt him; of aromaticall Spices, vherewith his body was embalmed; of Kingly garments, in his scarlet robe; the honour of Funerals, in his mournfull buriall; the memorie of sepulchres, in the tombe wherein he was layd, newly hewen out of a rocke. So plenteous was this redemption, that hee sanctified all kinde of callings. First himselfe being a King, as the most royall and necessary of all others, hee hallowed the calling of kings, by receiuing the homage of Kings: and as he tooke homage and obedience from them, so by his owne practise he taught tribute and obedience to them. The calling of Nobles and Counsellors, in *Nicodemus* and *Ioseph of Arimathea*: of Officers, in *Matthew* and *Zacchæus*; of Souldiers in *Cornelius* and the Centurion; of all other inferiour callings, in Fishers, Husbandmen and Shepheards. So plenteous was this redemption, that to cheere vp our liues, and to make them comfortable, by his owne example and presence he did bleisse and sanctifie, Feasts, Mariages, Triumphs, Inuitations, that so, the plenty of Feasts, the ioy of Mariages, the glory of Triumphs, and the kindnesse of Inuitations, might Christianly and comfortably be vsed of vs againe. So plenteous was this redemption, that to the end, both to vs here present, and to all his whole Church, this and all other such holy exercises might be blest and fruitfull, in his owne person, and by exemplary practise of his owne actions, hee sanctified Disputations, he posed the Doctors; Prayers, hee taught vs to pray; Reading, he went into the Temple and stood vp to reade; Expounding, hee opened the Scriptures to his Disciples as they went to Emmaus; Singing, after the institution of the Sacrament, they sung a Psalm; Preaching, in the fourth of *Luke*, hee closed the Booke and began

*Ex æquo omnes
admittens, eos
etiam qui vita
generis obscuri.
Procop. in Esa.*

*Luke 2.46.
Math. 6.9.
Luke 4.16.
Luke 24.27.
Math. 26.30.
Luke 4.20.*

began to preach. So, first hee hallowed the earth, and all things thereon for vs, and then sanctified these holy exercises, that by them his name might be prayed of vs, and blessed euermore.

Moreover, so plentiful was this redemption, that hee sanctified the Clouds by his Ascention; the Stars by that Starre which guided the Wise-men; the Angels by their seruice, and the Heauens by his owne glorious presence. Lastly, so plentiful was this redemption, as that faint and cold sweate which is vpon vs at the Agonie of our death, the same hee hath sanctified by the warme and bloody sweate of this Agonie, making the Graue a quiet withdrawing Chamber for the body; and Death before so terrible both to body and soule, now an euermore lasting plaudite, and the very dore of heauen.

Here now appears the excellencie of the Redemption, before the creation of the world. Of the Creation of the world, and of all other the workes of God, it is said in the eleuenth Chapter of *Wisdom*, and seauenteenth verse, God did all things in number, waight, and measure. But in this plentiful Redemption by his Sonne, neither number, waight, nor measure was obserued. Not Number, for it was not *gutta*, a few drops, but *vnda sanguinis*, a current or shower of blood, rather then drops: not measure, for it was *modus sine modo*: The measure of his loue was beyond measure: not Waight, for it was *αετολαφελις*, a price vnvaluable, it waighed downe the whole world. Whereas one drop for the worthinesse of the sacrifice had been able to redeeme a thousand worlds: in this rich and glorious offering, no faithfulness of loue, no seruencie of zeale, no earnestnesse of prayer, no duty of obedience, no extremitie of sorrow, no excellency of merits, no plenty and abundance of blood was wanting. Rather more worlds and more sinnes were wanting: for where sinne did abound, his blood then, and his grace now, doth super-abound much more. Reioyce therefore

*M. dicam gut-
tam sanguinis
(propter vnicū
ad verbum) pro
redemptione to-
tius humani ge-
neris suffecisse.
Clemens.
Rom. 5. 10.*

O heauens, and be glad O earth, for heauen and earth. men and Angels, elements and creatures, haue beene ioyed and blessed by this redemption.

Now to conclude: Honourable Peeres. and beloued Christians all, I know right well, both by calling and dutie we are bound to loue you: your holinesse is our ioy, and your religious life is our crowne. Wee giue thanks to God and reioyce for you, wheresoever vve become. As the Apostle spake of the Romanes, not onely your faith is knowne throughout the Land. but your diligence in Prayer, your loue to the Gospell, your zeale in hearing, your peaceable and godly life in all vnitie and Christian loue. Wherefore I humbly entreate you, by the vnspeakeable loue of Christ, and by the full pangs of this bitter and bloody Agonie, be pleased be pleased to make some difference of this time. Let it neuer be truly objected vnto vs, that our doctrine and our profession is nothing else but licentious liberrie. Now against this blessed time of the Passion, and generall receiuing of the Sacrament, let vs breake off our sinnes by righteousness, by feeding the hungry, by cloathing the naked, by relieuing poore prisoners, by helping young beginners, by plying and comforting old-Seruants, and poore tenants, who haue worne out their liues in your seruice, and now in their age, suppe vp their owne sorrow in silence. Let vs consecrate soule and body vnto God by Prayers vncessant, by almes chearefull, by inward sorrow, by vnfained repentance. But on the contrary, (as it becommeth Saints) riot and play, banquetting and belly-cheare, flanting in colours, and priding in vanities, away, away with them. Whilest our glorious Redeemer is watching, let not vs be alwayes chambering; whilest he is earnestly praying, let vs not be dicing and dauncing; whilest hee is astonied for our sinnes, let not vs be senselesse of our owne misery; and seeing with his sacred blood hee hath sanctified all the creatures vnto vs, let vs not by our owne wicked-

2 Thef. 1. 3.

Bernard.
Cant. 4. 7.

* *Pe totius corporis
vulneribus
te totum sanaret,
& ut te totum
accipiat, qui se
totum tibi dedit.*

nes, prophane them to our selues, *Christus formosus in se, sanguinolentus propter te*: Christ Iesus all sayre in himselfe, was all bloody and blemished for thy sake. Doe not them, doe not see the Lord of glory our ioy and loue, our thrice blessed Redeemer, doe not see him in this plight and wo-full Agonie without some pittie, and humane commiseration. It is written of *Gregory Nissene*, that hee neuer looked vpon the picture of Christ sweating and bleeding in this Agonie, but presently he fell on weeping. Alas, this Agonie is but the beginning of sorrowes; consider, looke wistly vpon him. Behold, his head is full of dewe, and his lockes are dewed with the bloody drops of the night, his very soule is crucified, and all his * whole body weepeth.

When tidings was brought to *Dauid* that *Jonathan* his friend was slaine; he rent his cloaths, he fasted, he mourned and cryed out: *O noble Israel, how wert thou overthrowne! Woe is me for thee my deare brother, very kinde hast thou beene vnto mee, and thy loue hath passed the lone of women*. The case is now ours, a more louely then *Jonathan* is here. The Messias is bound for Mount Caluarie, and going to be slaine. Most iustly may vve cry out: *O noble Redeemer, how art thou distressed? Woe is me for thee my dearest Sauour, very kinde hast thou beene vnto mee. Thou hast vvounded my heart with loue, and overcome my soule in affection. I vvill not mourne for thee a few dayes, as Dauid did for Jonathan, but all my life long, so often as this time shall returne, so often vvill I seek thee in the garden vvith sorrow, and fellow after thee towards Mount Calvary vvweeping. In vvweeping vvill I ouer-weep each teare, in recounting my sinnes, and lamenting my grievous offences. Thou forgauest me a sinner, truly for thy sake doe I forgiue mine enemies: Thou diddest release me from the bands of Sathan, I release the bands and forfeitures vvich I haue hardly taken: Thou Lord vvert crowned vvith thornes, O vvretch, I am not worthy such honour: but compunction & sorrow, a slip onely*
of

of thy thorny crowne, that vwill I take, and weare it as a garland in honour of thy name. Surely euery mans silent thought is a secret vvatch vnto his heart. Let any man aske his owne heart and it will tell him: *Versa & reuerſa in tergum, in latera, in ventrem, dura sunt omnia, Christus solus, requies*: Muse and fore-cast, tosse and turne all the night long from one side to another, still, still, no true ioy, no contentment to be found, but onely in Christ Iesus. Hee onely vvorthy to be sought, and none but he vvorthy to be found. *Dulce cernical corona spinea*: The crosse of Christ is a bed of downe, & his crowne of thornes a sweet pillow. Thoughts of remorse, and *ioyes of sorrow, silent mones and melting teares, an heart truly humbled, and a spirit euer settled, chearefully to liue, and vvillingly to dye in the louing armes of a gracious Redeemer; this is the goale, this is the crowne; this is the vvay, now to liue a Saint on earth, and hereafter to inioy an exceeding and eternall waight of glory: the fruition whereof the Lord of all glory grant vnto vs, for and in the meritorious Agonie of his Sonne Christ Iesus, to whom, with the Father and the holy Ghost, three Persons, one immortall, powerfull, euer-liuing, and onely wife God, be giuen and ascribed of all Nations, honour, praise, power, and thankesgiuing for euermore. *Amen.*

August. confel.
lib. 8. cap. 16.

**Pœnitentes dolent & de eodem dolore gaudent.*
Thom. de human. Christi.
cap. de Passione.

FINIS.

THE
C O P I E
O F
A S E R M O N

Preached in Lent before the
Lords of the Councell, at
WHITE-HALL.

By D. MAXEY, Deane of
Windefore.



L O N D O N:
Printed for *Clement Knight*, dwelling in Pauls Church-
yard, at the signe of the holy Lambe. 1614.



THE VEXATION OF SAUL.

1 SAMUEL 16. 14.

*But the Spirit of the Lord departed from Saul, and
an euill Spirit sent of the Lord vexed him.*



HE wise Philosophers, professors
of good learning and vertue, *Plato*,
Aristotle, and others, they much
blamed the *Lidians* for vsing at
their bankets, Musicke of a soft
and smooth sweetnesse; but the
Doreans they much commended,
allowing it fit, for the increase of
Noblenesse and vertue, to be stirred vp with sharp, rough,
and dolefully sounds.

In celebrating the mournefull Passion of our Sau-
our, before the heauenly banquet of holy Sacraments, it
shall not be meere for me to deliuer, nor profitable for
you to heare pleasant and delightfull things. Be pleased
rather to giue eare to an example of Gods iudgement;
and the more needfull an example, for that precepts and
persuasions, without applying vnto them examples of
imitation, are barren, cold, and vnfruitfull.

August.

But as Saint *Augustine* saith; *Quot habes in sacris Literis iudicij Dei historias, tot & habes conciones*: Wherefoerer in holy Scripture, there is an example of Gods iudgement, there is also a good Sermon.

Here in this Scripture, you shall behold *Saul*, a godly King, and the glory of *Israell*, rayfed by God, standing in prosperitie, falling into sinne, reprov'd by *Samuel*, neglecting repentance, and therevpon vterly forsaken of God; shewing to vs all, a rare and fearefull example of his iudgement.

In opening whereof, because there are sundry deepe and difficult points, I humbly craue both pardon and fauourable construction, intending to hold my selfe to the Scripture, and therewithall to vse such moderation, as shall be fitting this Honourable presence and holy place. But *The Spirit of the Lord departed from Saul, &c.*

In this
Scripture
are to be
obserued.

1 The cause of
Gods displea-
sure towards
Saul, which
was his sinne:

1 In Re-
ligion.

Vnaduisedly taking vpon him to offer Sacrifice him- selfe, contrary to the direction of *Samuel* the Prophet.

2 In Iu-
stice.

Sparing *Agag*, and the fatted cattle, contrary to Gods commandement.

2 The punish-
ment inflicted
vpon *Saul* for
these sinnes.

1 *Pena*
damni.

The Subtraction of Grace, and losse of Gods Spirit to direct him. *The Spirit of the Lord departed.*

2 *Pena*
sensu.

God gaue *Sathan* leaue to worke vpon him. *An euill Spirit sent to vex him.*

THE

The cause of *Sauls* punishment.

IN the course of holy Scripture, I finde diuers to haue fallen away from God, and yet amongst them all, not one singled out with such a note, in this speciall manner: *And the Spirit of the Lord, &c.* Whereupon it is very requisite to consider what *Saul* was.

In the seventeenth of the *Proverbs*, and the sixt verse, the Wise man saith; *The glory of children are their fathers.* *Sauls* Father was descended of the twelue Patriarkes, hee came of the Tribe of *Beniamin*, his Father was a rich man, and a valiant, as appeareth in the first of *Samuel*, the ninth Chapter, and the first verse.

And whereas *Aristotle* sets downe, that the ornament of a young man is, μέγθος, κάλλος, ισχύς, greatnesse or talnes, beautie and strength, for the body; and for the minde, ἀνδρεία καὶ σωφροσύνη, a good courage and sober conceit: agreeing with the Wise-man, who saith: *The beautie of young men is their strength*: it is thus said of *Saul* in the first of *Samuel* the ninth Chapter, and the second verse, he was a goodly young man and a faire, taller then any of the people from the shoulders vppward. Moreover, in the third verse, it appeareth, he was obedient to his Father; in the fourth verse, diligent and painfull in his affayres; in the fift verse, tender ouer him, and loath to haue him griued; and in the twenty one verse, when he came to *Samuel*, the Seer, in a lowly and religious manner he did reuerence to the man of God, and in great modestie as vnworthy and vnwillling of so high aduancement, hee hid himselfe, and said: *Alas, my familie and kindred is the least of all the families, and of the smallest Tribe of Israel.*

Thus far you may see *Saul* a naturall man. And as the faire Whitspar bed of stone is called *ELL MADRE*

Pro. 17. 6.

1 Sam. 9. 1.

*Arist. Rhetic. lib. 1
cap. 5.*

Pro. 2. 19. v. 29.

1 Sam. 9. ver. 2.

vers. 3.

vers. 4.

vers. 5.

vers. 21.

1 Sam. 10. v. 22.

1 Sam. 9. 21.

DELL' ORO: The mother which conceiues in her womb and bringeth forth the rich & hidden mine of purest gold' so the faire and beautifull gifts of nature are most pliable to conceiue, and fittest to bring forth the diuine and hidden treasure of the inestimable graces of the spirit. But this light of Nature giues onely some preparation to religion and diuine knowledge: it is the light of Grace which ministring the ground of Faith, and ioyes the Soule with heauenly vnderstanding. Nature indeede affords a glimmering, and raiseth some little sparkes of vertue; but it is Gods spirit which doth illuminate the heart, and flasheth heauenly light into the soule.

The Moone hauing light but imperfectly, cannot giue light of her selfe, except first she be inlightened by another; but the Sunne hauing brightnesse in a kinde of perfection, doth illuminate of it selfe alone: So the soule of man endued with a few small and dimme sparkes of nature, of it selfe can neuer be inlightned; but when the Holy Ghost, the perfection of light doth kindle these sparkes, then sodainly the soule is illuminated from aboue, and sheweth it selfe in a farre more excellent measure of grace.

1 Sam. 10. 1.

1 Sam. 10. 6. 7.
9. and 10.
August.

Mutatio interior.

Tolitus in
Ioh. cap. 2.

*Profectio fuit
non personae
sed assistentie.
Elic. Illerius
in titulo Spiritus.
fol. 1160.*

*Ex abditio
diuinitatis secre-
to repetitur
assistens.*

Saul, adorned with these naturall gifts, it pleased the Lord of glory to set his eye vpon him, hee chose him aboue all the Nobilitie of Iurie, hee was annointed by *Samuel*, and to be short, he was changed from a naturall man to a spirituall. The Scripture setteth it downe plaine in these wordes: *God turned him into another man, God gave him another heart; aliam cordis affectionem*, saith Saint *Augustine*; againe. *God was with him; and the spirit of the Lord came vpon him; et tertiam personam diuinitatis denotat, non quoad substantiam sed virtutem: as Elaccus illustratus*, and diuers learned doe expound it

Now, *Saul* being thus inspired from aboue, obserue (I beseech you) what great difference is betweene Morall and Theologicall vertue, betweene a naturall man and a religious. *Saul* inlightened vvith the spirit of grace, see presently

presently what excellent fruites proceed from the same. First, he prophesies, foretels things to come, and sings prayles vnto God, the first of *Samuel* the tenth Chapter, & the tenth verse. He is carefull the people should not offend, the foureteenth Chapter and the thirty-foure verse. He enacteth poenal lawes against Southslayers and Coniurers, and destroyeth them, the twenty eyght Chapter, and the ninth verse. Hee is patient in bearing reproach, the tenth Chapter and the last verse. He is mercifull and ready to forgive, the eleuenth Chapter & thirteenth verse. He fighteth the Lords battels and becomes a noble warrior, the foureteenth Chapter, and the fourtie seauenth verse. Hee buildes an Altar vnto the Lord, as appeareth in the same Chapter: and lastly, he offers peace offerings; and he with the people reioyce exceedingly before the Lord, as it is plainly set downe in the eleuenth Chapter and the last verse.

Behold the working of a powerfull spirit; looke what a change here is; the gifts of nature are beautified with the gifts of grace: *Saul* is now garnished, with Wisedome, with Courage, vvith Zeale, with Patience, vvith Mercy, with Religion, and Obedience, vvith Propheying and holy worship, and yet, alas; yet it is sayd, *The Spirit of the Lord departed from Saul*.

O secret deape, and bottome searchlesse of Gods most righteous iudgements! Wonderfull are thy counsels, O Lord, and thy thoughts past finding out! *Saul* a gouernour of thine owne choyse; a leader of thine owne people; conquerour of thine enemies; pertaker of thy good spirit; reputed a Prophet; shewing many and notable workes of pietie: ah Lord, thine owne *Saul* becomes a cast-away, and is reiectcd of thee for euer.

Lord, Lord, most louing, mercifull, gracious, slow to anger, abundant in goodnesse and truth, as the sweet influence of the heauens spreadeth it selfe over the broad face of the earth, so thy compassion and kindnesse is ouer all man-
kinde,

1 Sam. 10. 10.
Carnalem noue-
rant spirituallem
videbant. Greg.
Mag. in 1. Reg.
cap 10.

1 Sam 14 34.

1 Sam 28 9.

1 Sam. 10. 17.

1 Sam. 11. 13.

1 Sam. 14 47.

35 vers.

1 Sam. 12 15.

Exod. 34. 6.

By deliuerance
from the pow-
der-treason.

Luke 7. 38.

Luk. 22. 60. 62.

2 Sam. 12. 13.

Act. 2. 41.

*Audisti quot
milia credide-
runt ex interfe-
ctoribus Christi.
August. to. 9. in
epist. Iob. cap 1.
tract. 2.*

kinde, *thou hatest nothing which thou hast made, thou reioycest ouer all thy workes, and being the louer of soules, thou wouldest not the death of any,* the whole world doth acknowledge thy goodnesse, and we all, now here assembled together, in the dayes of prooffe, haue tasted thy love, and haue tryed experience of thy manifold and sweet compassions. What then might be the cause, why thy spirit should depart from *Saul*?

Mary Magdalene, a long time shee had led a loose and lasciuious life, and yet her sinnes were washed away in teares.

Saint *Peter* denyed his blessed Lord and Master, swearing and forswearing him, whom he had vowed before to stand to; a great and dangerous fall, yet as soone as euer he saw what hee had done, his wounded heart found a forgiuing God.

Holy *David*, whom in blessings the Lord had exceedingly blessed, hee committed murder and adulterie, wilfully shedding the blood of many innocents, a cursed and crying sinne, yet *David continues the sweet singer of Israel,* and the Prophet *Nathan* told him from the Lord, his sinne was put away.

The earth did neuer beare a more dreadfull sinne, nor the heauens behold greater indignitie, then for earthly men to wound the Lord of life, and to imbrue their hands in the blood of their euerlasting redeemer; yet to some of those bloody Iewes, euen presently after, (before the speare was scarce washed which pierced his holy heart) Saint *Peter* preached pardon to repentance, and as many as did repent were receiued vnto mercy.

What was it then? how comes it to passe? what might moue such a kinde and gracious Lord, such a bearing and long-forbearing God so much to forget the sweetness of his owne nature, as to withdraw his spirit from *Saul*, and cast him off for euer?

Assuredly, read, and read it often; peruse and beat the whole

whole Scripture through, and you shall not finde (before Gods spirit departed, before the Lord forooke him vtterly) that euer he committed but onely two offences of any note.

The first was, that *Saul* being willed, before he should giue battell to the Philistims, to stay seauen dayes at *Gil-gall*, vntill *Samuel* came to offer burnt sacrifice, and consult with the Lord, the Prophet comming not at the time appoynted, betweene haste and feare, he by and by called for an offering, and offered a burnt sacrifice vnto the Lord himselfe:

The second was this; being sent of the Lord, to execute iustice vpon the *Amalekites*, to destroy and put all to the sword, he spared *Agag* the King, and saved the fattest of the cattel alive.

I; but doe these import such high degree of offence? or were these such hainous transgressions as vvithout hope of any mercy, were so grieuously to be punished? Yes surely: For God forbid we should thinke the *Iudge* of all would doe vnwisly: his thoughts are not as our thoughts. Man onely discerneth outward things, but the diuine essence, as the Eagles eye, pierceth and spieth, entreth in, searcheth and seeth, not onely what is done, as with what ground of intent, all the actions of men are brought about.

Therefore (beloued and holy Christians all) marke I beseech you, and remember vvell thesetwo offences: The one was boldnesse and prophaneesse in Gods vvorship.

The other, the neglect of Gods Commandement in publike iustice. The one was meddling beyond his calling in matters of Gods seruice; the other couctouneesse and corruption in iustice, cloked vnder colour of Religion.

Now the reason why *Saul* did so highly offend in these sinnes, the learned Schooleman sets downe:

1 Sam. 13. 8, 9.
10.

12. ver.
I was bolde and offered a burnt offering.
1 Sam. 13. 9.

Iob 34. 10.
Eia. 5. 8.

Non intuetur
modo quod fit,
sed quo quid studio ac propensi-
one peragatur.

I.

2.
Curidine præda
reductus. Hiero.
10. 5 li. 8. in Eia.

Tho. Aquin.
2^a. 2^a. q. 148.
3^a.

Gravitas peccati dupliciter consideratur, secundum materiam in qua, & secundum personam in quam peccatur. The hainousnesse of any sinne doth principally consist in the matter wherein, and in the person against whom wee offend.

1 Sam. 2. 25.

An offence against any creature, is finite, against God (who is eternall) it is infinite. The holy Ghost sayth plainly in the first of *Samuel*, the second Chapter, and the 25. verse. *If one man sinne against another, the Judge shall determine it; but if a man sinne directly against the Lord, who shall pleade for him?* The subiect wherein *Saul* did offend was holy, the obiect was eternall; hee sinned oppositely against GOD in points of Religion and Iustice.

In Alcibi.

August. de civit.
Dei. lib. 4. cap. 4.

Amongst all things incident to the actions and life of man, there is none more excellent then Religion and Iustice. They are the principall causes, wherefore mankinde was first created, after blessed of God, and ever since preserved here on earth. *Plato* saith well, *The foundation of the Common-wealth is Iustice, and the foundation of Iustice is Religion.* These are the chiefeft meanes of humane good, and the surest defence of publike state. *Remota religione & iustitia, quid sunt regnandi magna latrocinia?* Without Religion and Iustice, Kingdomes are nothing else but violent and mightie robberies: therefore it concernes great men to be holy and iust men; for they and their actions, are vnprinted Bibles, and (speaking lawes vnto the people.

And surely, concerning the first offence of *Saul*, in taking vpon him so boldly to offer sacrifice, wee are taught thereby, what it is to pollute holy things with prophane hands, and especially men of example and note, to shuffle vp the duties of holy worship, and shew contempt of Religion.

Men of high calling and eminent place, to whom God hath giuen honour and worship, of all others, God
will

will haue them to giue honour and worship to him againe. For great men and good men make happy and blessed times in euery degree and state. As the sweetest Riuers flow from the highest hils (*Tigris* and *Euphrates* from *Armenia*, and *Nilus*, *ex montibus Lune*) so the fairest examiples of Religion and vertue are specially to proceed from personages of high degree.

Plin.lib.17.

How highly God doth esteeme, and how exceedingly ioy in the religious and deuoute affection of noble and great men, it is apparant by *Dauid*, *Iosias*, and diuers others; but on the contrary, prophaneitie in matters of holy deuotion, dissolute presumption and lightnesse in cases of Religion whatsoeuer, in them especially, they euer were, and shall be payd home with grievous punishment; *Videant, videant, qualem rationem habaturi sint cum Deo qui Sanctis non sanctè videntur.*

August, in Psa.
203.

Let all men beware and looke well to it, for there shall be a sharpe reckoning for such as vse not holy things in a religious and holy manner.

Philip of *Macedon*, who otherwise being an heathen, was a Prince of great renowne; yet because in his confederate leagues he made light account of a sacred oath, his base sonnes were burnt vp in their beds; his sonne *Alexander* was suddenly poysoned, himselfe cruelly murdered, and his vvhole posteritie finally rased.

Examples of the Heathen herein were infinite: I come to the Scripture.

Ieroboam to fit his owne turne, in reaching pollicie, made Priests of the basest of the people, and so dishonoured God and that holy calling: by and by his hand was stricken with a leprosie, and the very vvords of the Scripture are: *God, plagued him, & he died; and not one of his posteritie was left to make water against the wall.*

1 Kin. 12.31.

1 King. 13.4.

2 Chro. 13.10.

King *Uzzias* as long as he sought the Lord in feare and reuerence, the Scripture sayth: *God did helpe him maruelously, made him prosper, and his fame was spread far*

2 Chro. 26.5.
and 15.

20. ver.

21. ver.

2 King. 2. 24.

2 Sam. 6. 6, 7.

St. Hieron. Bra-
ebium & hūme-
rum exaruisse.
August. de mi-
rab. sacr. Scrip.
Sobito suffocatus
ait. Alij fulmine
percutsum.

2 Sam. 6. 16.

ver. 23.

1 Sam. 4. 18.

20. ver.

11. ver.

and neare, but as soone as euer hee prophaned the Altar vsurped the Priesthood, and shewed neglect of Religion: the holy Ghost sayth, *hee was branded in the forehead for a foule leper, before all the Congregation he was thrust out of the Sanctuary, and so continued a loutsome lazarus, seperated (as it were in an Hospitall) to his dying day.*

The silly boyes, who did but scoffe and deride *Elsba* the man of God, were torne in pieces of Beares.

When the Arke of God vvas remouing in solemne tryumph, King *Dauid* and all the Nobles of Israel before it, *Vzzab* in a good intention did but touch the Arke and stay it vp, presently the Lord was wroth (and as though he had layd in waite to take him) *stroke him instantly, as with a thunderbolt: in the same place.*

Nichol disdayning onely at *Dauid*, because hee was humble and reuerend in the worship of God, shee bare away the bitter curse of barrennesse.

Elie an aged man, and a Fatherly Prophet, because hee did wincke at his owne sonnes, and suffered them to be prophane in their holy calling, all on a sudden both his sonnes were slaine, his daughter with sorrow died in trauell, and he himselfe had his necke broken.

I haue alledged these plaine examples, to this end, that we might fully be resolu'd, that neither the deepe pollicy of Princes, nor the maiestie and praposterous zeale of Kings, the innocency of children, the ignorance of the Gentiles, the frailtie of women, the good intention of men, the grey hayres of age; none of these are respected in a case of Religion: if they once giue show of prophane-nesse in matters of holy worship in what kinde soeuer, all sorts, all degrees, haue bene sharply punished and surely stung home with smarting woe.

O there is no sight more acceptable and pleasing both to God and man, then to behold the Priests weeping at the Altar: Iudges graue and vpright in the seat of iustice: Nobles reuerend and deuout in the worship of God, and holy places of Religion.

Con-

Contrariwise, dissolutenesse, corruption, hypocrisie, and double dealing in points of Religion, and things consecrated to God, they doe saue of a base and earthly minde, and secretly bewray a false and wicked heart, distrustfull in God, and alienated from his loue. Reuerence doth arise from feare and loue, and where there is no reuerence, there can be neither loue nor feare.

The Heathen Wise-man *Aristotle* sets it downe for an vndoubted principle: *ὅς ὅς τρία ἑρὰ ἡμιβόλια κλέψας, κόν, ὅτιαν ἀδικήσεν*: He that will deale corruptly but the value of three farthings in sacred matters, that man will not shcke to do any wrong or iniury whatsoeuer.

Herein was *Saul* twice taken tarde.

First, with a distrustfull heart hee rashly offered sacrifice with prophane hands; and after in foule corruption spared the fattest cattle, vnder colour of Religion.

But, alas, hee was much deceiued, for howsoeuer hee thought hee might haue secretly gone cleare away; howsoeuer hee might conceiue hee had done wisely; yet the spirit of God doth befoole him; *Samuell* tels him plainly from the Lord: *Stultie fecisti, Thou hast done foolishly*. God, who is iealous of his owne honour and our loue, hee must neither be dallyed nor doubled with.

There is no question, and it is plaine by many places of Scripture, at one time or other, one way or other, God by his secrete and silent prouidence doth so worke and fetch matters about, that euery man is tried; but as the wise-man saith: *To the mighty abideth the sorer triall*: if they stand fast in a brunt, if they cleaue to God in a straight then are they crowned for euer. *Talis est quisq; qualis est in turbine*, saith Saint *Hierome*; so is euery one accepted of God, as hee is found sure in the tryall. *Saul* was now a Probationer, hee stood vpon his tryall, and had hee bene faithfull in his tryall, as *Samuel* told him: *hadst thou now stood fast, thou hadst bene established for euer*. But being aduanced by God, receiuing many fauours, and tryall

Arist. Rhe. lib. 1
cap. 14.

1 Sam. 13. 13.

Ioh. 7. 18.

Wis. 6. 8.

St. Hieron.

1 Sam. 13. 13.

Greg. Mag. to
2. lib. 5. in ex-
posit. 1 Reg. 13.

A cursed sinne,
and yet daily
practised.

made of his faith and constancie, hee was found light in the ballance, not making that reuerend account of God and his religion, which hee should haue done. *Dimina familiaritatis gratiam cum effendisse*, saith Saint Gregory : *Saul* was reprov'd for abusing Gods most diuine and grateously vouchsafed familiaritie.

It is not for mortall men to haule with the Lord, to make bold with him at their owne pleasure, or to neglect and prophane any thing which belongs to his honor and service. Men of eminent place and worth, of what calling and degree soeuer, to bestow and grant the Aduouctions and Donations of Church-livings, and other Spirituall Promotions, to a wayring Minton, to a seruite Flatterer, or any other kindred or temporall men about them, vvho afterward shall make sale of them as of a jade in Smith-field, placing some poore and silly Reader, and gathering the fruits vnto themselves : what doth such a man, or such a Patron, but openly proclaime to the world, that hee makes no more account of the good and religious life of his neighbours and Tenants, no more reckoning of the saluation of their soules, and the vvorship of his God, then he doth of a cast sute of apparrell.

Hereupon the Lord, searcher of all hearts, finding himselfe despised, doth presently distaste such a man. And as hee hath cast off, and set at nought the honour of his Maker, and the loue and carefull trust which in that case he ought to haue borne vnto his God, so doth the Lord cast him off, and by his secret and silent prouidence, matters at length are so wrought and fetcht about, that one calamitie or other continually followes. Eyther hee is punished in want of blessed issue, or vexed vvith wicked, wastfull, and rebellious children; otherwhiles the Wife that lyeth in his bosome is false, or his friend (who should be vnto him as his owne soule) becomes vnfaithfull : Sometimes his estate is wasted no man knowes how; hee falls into strange and secret diseases; hee is drawne or enforced

forced to endlesse suires in Law; he is disquieted and troubled in minde; hee falls into some iust disgrace with his Soueraigne, or liues with contempt and reproach in his owne Country; a thousand wayes doth the Lord bring secret and vnknowne punishments about, till that base contempt of his name and honour, be soundly paid home againe.

In the second of the *Kings*, the 23. Chapter, *Iosiah*, he did vprightly in the sight of the Lord, and there was none like vnto him, yet because he grew presumptuous and ouer-bold of the Lords fauour, neglecting but once to consult with the Oracle of the Lord, he was presently slaine at Megiddo by the King of Egypt.

2 Kin. 23. 25.

Verse 29.

The gracious fauour and chearefull respect of a Royall and Worthy Prince, to a vertuous and Heroicall minde, it neuer breedes neglect, but where Loue hath bene kinde, and Trust comes at length to make a tryall, then a proud and presuming stomacke, a false and starting heart vterly ouer-throweth all. It is an vndoubted signe of a Noble and high spirit, to be of a thankfull heart and reposed constancie both to God and man.

Marke (I beseech you) the beginning and end of *Dauid*, his prosperous raigne, his triumphant victories, his noble off-spring, his eternall memorie, and his seede blessed for euer. Notwithstanding *Dauid* offended diuersly, hee committed sundry sinnes of frailtie as other men, but touching matters of Religion, with great humilitie and feare, hee euer consulted with the Oracle of God, hee conferred still with *Nathan Samuel*, and *Iehoiada*; so that in the whole course of his life, in what place or danger, vpon what occasion soeuer, still hee had a chary and tender care of Gods glory, an high and resolute confidence in his mercy, an holy and reuerend estimation of all duties towards God and his holy worship.

And as *Dauid* did prosper, because hee stood fast in God, because after hee was anointed, hee did forbear

and

and stay the Lords appoyntment; so I doe boldly speake it, without feare of any imputation whatsoeuer, I speake it with ioy of heart, to the eternall prayse of God, and to the endlesse comfort of vs all. The Lord, the Lord himselfe hath blessed our Soueraigne, and no doubt will bleesse him and his seede for euer; because from his first entrance to his first crowne, hee hath euer rested and settled himselfe vpon God, albeit the truth of his title, and right of his claime was long before knowne to all States in Christendome, yet still he did forbear, and reposing himselfe vpon God, did patiently abide the Lords pleasure.

In distrust of Gods loue and faithfulnessse towards him, had he combined with France, or consulted with Denmarke, to enioy a Kingdome; had he recoyled from God, as *Saul* did, starting aside, and with a double heart had subscribed IACOBVS REX FILIVS. In case of tryall had he thus plaid vnder-hand, and but questioned Gods loue, then it is to be feared, long ere this the Lord had dealt with him as hee did with *Saul*, hee had todainly beene dispatched in the chambers of death, hee had broken his Scepter, and blowne vp his Throne, and crused his Crowne, and laid all our ioy and his prosperitie in the dust. But it was a right noble and true Christian resolution, to lay aside all suspicion of Subjects being diuersly distracted, to set apart all feare in banding of foraine Princes, being many professed Romanists, to leane neyther to the one side nor the other, fearing neyther Papists direfull threatnings, nor yeelding to Puritanes braine-sicke importunities, hazarding both life and kingdome for Gods cause, and all to aduance the truth of Religion, the peace of his Country, and vnitie of the Church.

This, this is the cause amidst so many thousand dangers, why the Lord hath made his Scepter to bud, and his Crowne to flourish, why hee hath safely lapt him in the

Wherewith he
was wrongfully
charged by
the Pope.

in the bosome of his loue, sealing vp for him ioyes eternall in heauen, Gods honour and worship being deare to him on earth.

The Lord of mercy, behold him still in mercie, and for the good of his Church prosper his good endeauours, establish his desires, that as hitherto he hath done, so still hee may keepe this good purpose in his heart, and in the thoughts of his heart for euer.



Pena damni. The substraſtion of Grace and losse of Gods spirit to direct him.

The Spirit of the Lord departed.

IN these few wordes, is set before vs, the first punishment of *Sauls* sinne, *Pena damni*, the losse of Gods spirit, and of his gracious protection ouer him.

The leprosie of *Uzziah*, the ouerthrow of *Ieroboam*, and his posteritie, the sodaine and strange death of *Azab* and *Eli*, all these were punishments both great and grievous; but there is no Deserſion more fearefull to be heard of, no Catastrophe more mournfull to be read, then this of *Saul*, by the departing of Gods spirit,

It is an vndoubted truth, carryed round away in the full streame of the ancient Fathers exposition and iudgement, *Saul* had not onely outward gifts of courage and fortitude fit for his calling (as the *Geneua* note is) but hee was pertaker of a great portion of Gods spirit, and by diuine inspiration, in some good measure, endued with the same. *Rectum est iudex sui obliqui*: an euill spirit came in place of a good; and as Saint *Augustine* saith: *nullo*

Tremel. 1. Sam.
10. and 6.

August. ad
Simplici 2.

Chrysost. to. 3
homa. 4. in 2.
Act. Apost.

Greg. Nazian.
Orat. 4.

Bern. de aduent.
Dom. hom. 1.
ser. 6.

Pet. Mart. in
1 Sam. cap. 16.
Musc. in 1st. 31
& 11 verse.
Flac. Illi. in
verbo Spiritus.
fol. 116o.

Rom. 12. 6.

patet potest idem videri & vice sisse & apprehendisse, the vexing of the one is a manifest argument of comfort and ioy proceeding from the other.

This also is the exposition of Saint *Chrysostome*, *Gregory Nazianzen* in his fourth Oration, Saint *Hierome*, *Tertullian*, *Bernard*, *Gregorie* the great, and againe, Saint *Augustine* in his second booke *ad Simplicianum* saith directly: *Et hoc puto non habere aliquid questionis, Spiritus enim ubi vult, spirat*; That *Saul* was in some measure endued with Gods spirit it is out of all question, for the spirit bloweth and inspireth where it listeth. We are no longer his, then hee is ours, his loue of mercy and protection is no farther tyed vnto vs, then wee are intirely knit vnto him.

Therefore let all flesh be abashed, and trembling fall downe at the footestoole of the Lord, who worketh great things and vnsearchable, and wonders aboue measure. *The spirit of the Lord departed from Saul, &c.*

Vaine and proud spirits, whom *Nazianzen* calleth new Pharises, they may presumptuously boast of the spirit, *The spirit of the Lord, the spirit of the Lord*: who are once pertakers of this spirit can neuer fall away. But not rightly vnderstood, this is a dangerous doctrine, and a branch of the Pelagian heresie, which fostereth in the minde secret and Pharisaicall pride, causeth boldnesse and foule presumption in sinning, breederth a false and dead securitie in the heart, and consequently causeth the meanes of saluation to be neglected, which is inward and true repentance.

We are therefore to vnderstand that there is, *ἀκρίβεια μετρίων και ἀναλογία πίστεος*: a seuerall measure of grace, and there are degrees of faith.

First, there is *acquisita fides*, before *infusa*, as, *implicita* before *explicita*, *informis* before *formata*, when in younger yeares especially, wee belecue as wee are taught by the Church vntil this faith increasing by grace, we come to say
with.

with the Samaritanes *Iohn 4. Non iam propter loquelam tuam, &c.* Now wee beleewe, not because of thy saying, for wee haue heard him our selves, and know indeede that this is the Christ the Saviour of the world. The authoritie of the Church prepareth vnto Faith, and is an introduction thereunto, but is not the ground and reason of our believing.

Next, there is *vina ac formata Fides*, Faith which comes by reading and hearing the word preached, through the working of Christs Spirit, and by this Faith we come not onely to know the Law of God and strength thereof, the greatnesse of our sinnes and punishment belonging therevnto, but more especially the loue of God, and his mercy in Christ Iesus, and so laying hold vpon his comfortable promises, we goe on and strue to attaine to good workes and holy life.

Lastly, there is *δοκιμασμένη*, a tryed and experienced Faith, from whence procedes a resolute and inuincible perswasion. The body is mortified, the minde humbled, and lastly, the affection so nearely knit and affianced vnto God, that as it is in the list to the *Romanes*; and the third verse; wee doe ioy and glory in our Christian sorrowes; in secret sorrowes of repentance, in open sorrowes of affliction, and euen of Martyrdome, for our ioy and loue Christ Iesus sake. This holy ioy in affliction (as the Apostle saith) *bringeth forth patience*, patience leadeth on to experience, at length, tryed and long experience mounted vpon the strength of hope and loue, soareth aloft in the highest pitch of faith, and scazeth so fast vpon the vnspcakable ioyes of heauen, that (as Saint Paul saith) *height nor depth, edge nor point, can separate that soule from the loue of his God in Christ.*

Thus the first degree of Faith proceedeth from Humilitie; the second ariseth from knowledge; the third groweth from them both, and is confirmed by experience, and this is that Faith which neuer finally falsaway. This

James 7. 3.

Rom. 5. 3.

Rom. 5. 4.

August. in 1.
epist. Iohan.
cap. 1.

dorth good Saint *Augustine* teach carefully; *Inchoata est Charitas, non est securus; proficit Charitas, nondum securus est; corroborata est Charitas, securus esto*: Hath holy Loue possessed thy soule and spirituallly beguine? thereby thou art not secure; doest thou profit through this Loue in ioy and in good workes? for all this thou art not yet secure; is this spirituall Loue strengthened and confirmed by tryed experience? then be of good comfort, thou art secure, thy saluation is sealed vp for euer.

Feare without Hope is Desperation, on the other side, Hope without Feare is plaine Presumption. Therefore let not him that girdeth his harnesse vnto him, boast as hee may that layes it off. Wee are yet skirmishing in battell, there is no truce to be made with Sinne and Satan; that rebell, the Flesh, will neuer be wholly subdued, we must euer feare and stand vpon our guard, vntill we vn buckle, vntill all our Spirituall armour be laid aside, vntill the weapons of our members be slaine and wrapped in the dust.

Who was euer a more noble and spirituall warrior then *David*? hee was euer armed, hee went alwayes provided with sword and shield; with the shield of Faith, and the sword of the Spirit, and well furnished besides with all kinde of good workes both of mercy and compassion: his Prayers and heauenly Sonnets, his faith and reposed confidence in God, is and shall be memorable to the worlds end. Yet behold, holy *David* grievously fell away.

Therefore let him that standeth take heede that hee fall not. Thy brother sinnes and thou reioycest, thine enemy fals, and thou tryumphest in his infirmitie: beware, beware, little dost thou know how soone the Lord may with-draw his hand for thy sinne, and leaue thee to thy selfe. My Text saith; *Gods Spirit departed from Saul: The fruit of the Spirit is Love, Ioy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meeknesse, Temperance*:

Gal. 5.22.

So that the power of this Spirit once departed and gone, all these spirituall gifts doe take their flight, and soare away. As when the King remoueth, no man hath ioy to stay, the Nobles part, and all the whole traine within a while doth follow after : so when the sacred power of that heavenly Spirit is departed, all the spirituall graces of the Soule, all the excellent vertues of the minde, they neuer leaue mourning till they be gone.

There is a priuatiue death of the Soule. *Quamuis anima sit immortalis, habet tamen in se suam mortem, cum deserat eam Deus* : Though the soule of man be immortal, yet hath it a Priuatiue death, when God by his Spirit doth forsake it. For in the eight to the *Romanes*, S. Paul saith; *It is the Spirit which quickneth and giueth both life and being vnto the Soule.*

As in the vitall braine of the head, first there is (*Dura Mater*) a thicke and hard pannicle, strongly to keepe it from outward harme; then besides there is (*Pia Mater*) a soft and smooth Filme, which wraps it tenderly, and softly laps it in : In like sort, the Law, and the strength thereof it is vnto man *Dura Mater*, with feare and terror it keeps vs from offending : but the Spirit of God it is *Pia Mater* vnto the soule, it renders and keeps it in, with a quicke and feeling remorse it prelerues it safe and giues it inwardly most chearefull and vitall being. Consider then what secret sorrow, what mournfull and perplexed thoughts must needs possesse the heart of *Saul*, when the Spirit of God was departed, when he had lost the life of his soule, and the very soule of his soule for euer. *Saul* in the gifts of nature, first hee was innocent and harmeless; after, through the gifts of the Spirit, hee became religious, but now behold what it is for a man to sinne without repentance, to be stripped of all spirituall graces, and so comfortlesse to be left meereley vnto himselfe.

Quando Spiritus sanctus recedit, propter peccati mortalis commissionem, Spiritus malignus agitat à culpa in culpam :

August.

Rom. 8. 6.

Ma- } crassa.
niam } tenuis.

Lyra.

When Gods Spirit departs by reason of any mortall and hainous sinne, Satan driues headlong from one sinne vnto another.

The spirit of grace is now departed, and all is turned topsy turvy.

1 Sam. 14. 34.

1 Sam. 28. 3.
verf. 8.

1 Sam. 11. 13.

1 Sam. 22. 18.

1 Sam. 22. 19.

1 Sam. 11. 7. 12.

1 Sam. 15. 7. 12.

1 Sam. 15. 29.

August. to. 9.
tract 9. in Epist.
Iohan.
Heb. 6. 4.

Ier. 17. 9.

Before hee was carefull the people should not offend, now he giues them an example to sinne: before he draue Sorcerers out of the Land, now in his owne person hee consulted with a Witch at *Endor*: before he was mercifull to forgiue, now his hatred is extream, and his malice endlesse; before hee reuerenced *Samuel* and all the Prophets, now vpon the whispering tale of *Doeg* he killeth 89. of the Priests at once: before, as occasion serued, he aduentured his life for the people, now hee raceth a whole cire causelesse, and putteth man, woman, & child vnto the sword: before he offered peace-offerings and reioyced before God, now his mind is all set vpon murder, and fauors of nothing but bitternes and discontentment. This is the estate of a man whom God forsaketh; alas, vvhither should *Saul* betake him? The good Prophet *Samuel* mourneth and vveepeth, and prayeth and crieth, night and day vnto the Lord for him, but all will not helpe. The strength of Israel is not as man, that he should repent. The spirit of the Lord is departed from *Saul*, and what may be sayd, but Gods will be done. If Gods vvill be not done by vs. Gods vvill will be done vpon vs. Onely for our selues, let his example be our instruction, as Saint *Augustine* saith: *Timore casto timeat homo separationem a Deo*: with a charie and holy feare, let euery man feare the separation from his God. For alas, fraile and false is the heart of man, trust it not, his owne bosome will tell him, *It is wicked and deceitful above all things*. Satan is cunning, man soone deceiued; sundry good desires by and by quailed; many purposes, weake performance; mighty temptations, feeble resistance, and Gods finger withdrawne but a moment, in our selues wee

vvee are left, wee are lost for ever.

Therefore in these dayes of our prosperitie, let vs now beware, and be sure to walke vprightly before our God in a lowlie and reuerend feare.

In the foureteenth Psalm and the seuenth verse; *Destruction and mischief are in their wayes, for why? there is no feare of God before their eyes.* Presuming vpon Gods mercie, thinking they may repent at any time, conceiuing onely of a naked and dead faith, and hoping of long life indeed they make a very mockerie of Gods seruice and all religion. *Veritate comperi, saith Bernard, Of a trueneth, and by mine owne experience, I haue found that for the safe keeping of holy vertues, there is nothing more profitable then feare.* *Verēbar omnia saith holy Iob, I suspected and feared all my wayes.*

I haue refrained my foot from euery euill way, for I was afrajd of thy iudgements.

As in the ship the Disciples did, so we must call vpon Christ, euer and anone keepe him waking vvith an holy feare of danger, and an humble consideration of our owne vweakenesse.

The price of all Christs labours is *perseuerance*, *Quid prodest esse virum bonum, piū aut prudentem, nisi perseueraueris; bonus erat Saul, docet Scriptura quod non erat vir melior in populo, Occidit, cecidit, & reprobus factus est.* What auaileth it to be a good man and an holy, except thou doest perseuere? *Saul* was once a good man, there was none better amongst all the people of God: Woe, woe; alas, hee fell away, and became a reprobate.

Whosoever then tendreth his saluation and looketh for comfort thereof in the life to come, it stands him vpon (as the Apostle counselleth) ἀναζωοποιεῖν to stirre vp in himselfe, and daily to kindle the heat and liue-ly vigour of this spirit.

When *Dauid* had deeply sinned, and seled himselfe begin to sinke, hauing nothing to catch hold on, nothing

Psal. 14. ver. 7.

Bernard.

Iob 13. 15.

Pro. 28. 14.

Blessed is he who feareth alwayes.

Marke. 4. 38.

Bernard.

2 Tim. 1. 6.

Psal. 51. 11. 12.

13.

Muscus. in Psal.

51.

to saue life, as it were vvith one breath, still, still he did *ingeminare spiritum*. *O renew in me a right spirit; establish me with thy free spirit; take not away thy holy spirit*: his soule sinking, and euen gasping for life, could neuer be satisfied in calling and crying for the comfort and secret working of Gods Spirit. *Memor exempli Saulis, quem Deus ope gratia & Spiritu suo spoliauerat; anxius orat ne Spiritum suum auferat.* David, saith learned *Muscus*, well remembring *Saul*, whom God before had depriued of his grace and holy Spirit, doth earnestly pray, and feruently cry: *O take not away thy holy Spirit.*

The power of this spirit we plainly see: For a time it ruled in *Saul*, hee was subiect vnto it, prophesied by it, went in and out, and prospered in all his wayes. But wo worth the time, this happy estate was soone lost.

Saul was not *ὑποσέξινος*, hee did not relie on God, in distrustfull haste hee fell away; his heart sinned, God is offended, no repentance shewed, and so a blessed estate in short time from weale to woe is altered. Now looke vpon *Saul* and all is changed. Gods spirit is departed, Satan ruleth, and he vnto the death is lamentably vexed. *O quantum timoris, curae & humilitatis iniicias cecidisse Angelos in caelo, Adamum in Paradiso, & Saulum indutum Spiritu Sancto?* What feare and trembling, what care and humblenesse, ought it to strike into euery one of vs when we plainly see, the Angels in heauen, *Adam* in Paradise, and *Saul* endued with Gods spirit, suddenly to haue fallen away?

1 Pet. 5. 6.

ὑποταγώσθε, saith blessed *Peter*, let vs humble our selues, vnder the hand of God, let our soules cleaue vnto the dust, and euery man worke out his saluation with feare, and walke vprightly before God with a lowly and reuerend heart.

We are taught here what man is in himselfe, and what integritie the Lord requires; we see how soone the Lord taketh a checke at the least prophaneesse, and without repen-

tance is neuer reconciled againe, G O D doth now repent him of all the fauours that euer hee bestowed vpon *Saul*.

Deare God and Sauour sweet, giue vnto euery one of vs, some acceptable measure of thy gracious Spirit; when wee haue receiued it, let it neuer be quenched in vs, nor depart from vs, but establish our thoughts with reuerence in thy worship, and vprightness of dealing in all our callings, that so we may continue both to feare thee much, and yet euer to loue thee dearely, O Lord our strength and bleis'd Redeemer.

*And an euill Spirit sent of the Lord
vexed him.*

BEfore I enter into the exposition of these words, here is offered vnto vs two very deepe and notable questions to be discus'd.

First, how Spirits came to be euill.

Secondly, being euill, how they are said to be sent of God.

It is a ground in Diuinitie, *Immutabiliter bonum esse Dei proprium est*; to be immutably good is onely proper vnto God. At the beginning, the Diuell and euill Spirits were created by God, Angels of light, yet so that they had possibilitie to stand or fall; power of continuance, that they had from God; possibilitie of falling, they had from themselves. But in the fourteenth of *Esa* and the fourteenth verse, when they did shake off their allegiance to God, rebelled against him, and aspired to be absolute natures in themselves, and in the same estate with God himselfe, then presently for their wilfull sinne, they were iustly cast downe to hell, and so remaine euill. I doe thus briefly passe by this point, because it is already plainly

opened before in the GOLDEN CHAINE of mans Saluation.

For the second point; whereas it is said (*An euill Spirit was sent of the Lord*) wee are to vnderstand that Sathan doth afflict two manner of wayes: eyther by stirring to sinne, or by punishing sin: *Mittitur & permittitur*, to stirre to sinne hee is suffered, to punish sinne hee is sent. The suggestion of sinne, is of himselfe and of his owne nature; the punishment of sinne proceedeth from God, and so Sathan is the Instrument of his wrath. In a word, *Domini Spiritus propter ministerium, malus propter vitium adduntur*: In regard of his malice and sinne hee is said to be euill, in respect of punishment which hee doth inflict, he is said to be sent of the Lord. *Sine creationem, sine ministerium species, Diabolus Spiritus Dei est*: Whether wee looke vnto his creation, or whether wee respect his seruice, the Diuell or an euill Spirit may truely be said to be a Spirit of God. For, the Diuell himselfe and all his actions, as hee is a substance and they actions proceeding from his naturall powers, may rightly be said to be good, because they haue their being and first beginning from the Lord, howsoeuer by his malice hee applies them vnto wickednesse.

I conclude then with the iudgement of Saint Augustine: *Idco dictum arbitror Spiritum Domini, quod occulto Domini iudicio Saulem vexabat*: The euill Spirit wherewith *Saul* was vexed, is therefore taken to be a Spirit sent of the Lord, because it afflicted *Saul* by the iust iudgement of the Lord.

The heart of man is a tenement neuer void: *Uno hospite recedente, alius statim subintrat*: One guest being gone, another straight comes in. Gods Spirit departed, another takes vp the roome. When the vncleane Spirit was gone forth, the pure and cleane did presently returne, and when hee againe departed, seauen other were instantly ready to take possession.

Touching

August.

Greg. Venetus
de harmonia
mundi. Cant. 3.
cap. 8.

Touching this second punishment of *Saul*: Surely the very talking of Spirits is fearefull to the nature of man, but the apparition doth cause astonishment. In the last Chapter of Saint *Luke*, the 37. verse. The Disciples were abashed and afraid because they supposed they had seene a Spirit. The hearing of the eare, and sight of the eye is nothing to the vexing of the heart.

Luke 24.37.

In the fift of Saint *Marke*, and the fiftenth verse, and in the fift of the *Acts* and the sixteenth verse; to be possessed, to be tormented, is there translated to be vexed. Saint *Hierome* in this place doth interpret it, *exagitabat*: Trembling, perturbabat: the new Translation, *terruit*: the Septuagints; *suffocabat*: yet not one of these, *Shaken, Troubled, Terrified, Strangled*, is so grievous a word as vexed.

Cornelius Anniius, a learned Grammarian, commenting vpon the sixt *Eglog* of *Virgil*, takes vpon him to reprehend the worthy Poet, for vsing the vvord (*vexasse*):

Aul. Gell. li. 2.
cap. 6.

*Candida succinctus latransibus inguina monstras
Dulchius vexasse rates.*

This word (*vexasse*) saith *Annius*, is too light and milde to expresse the crueltie and raging of a monster. Howsoeuer it pleased the Grammarian to descant vpon so excellent a Poet, assuredly *vexare*, to vex, is a grievous word, and very significantly vsed both there and here in my Text. *Vexare* is as much to say, *Vehi aliena vi*; to be haled and hurried by a strange and violent force. As *quassare* is more then *quater*, *iactare* more then *iacere*, and *taxare* more then *tangere*; so *vaxare* is more then *vehere*, it is to be distracted hither and thither, hauing no power of it selfe.

Antiquitie which speaketh properly and significantly is not lightly to be condemned, whereas the Scripture saith here, *An euill Spirit vexed him*, there is no word doth better expresse the height of an endlesse woe and stinging torment.

Marcus Cato in his Oration de *Achaia* hath these words: *Cum Hannibal terram italicam lacervaret atque vexaret.* *Tully* in his fourth Oration against *Verres*, saith in this manner: *Italia sic spoliata atque crepita est, ut non ab hoste aliquo sed a barbaris praetoribus vexata videatur.* *Cato* and *Tully* both, they then affirmed *Italy* to be vexed, when there was no calamitie so grievous, no crueltie so barbarous, but it was inflicted vpon *Italy*. So then to be vexed, vexed of a spirit, vexed of an euill spirit, and vexed of an euill spirit sent of the Lord: *Quis talia fando?* What tongue is able to expresse that woe, and what heart is able to sustaine that sorrow?

God is now become an open and professed enemy vnto *Saul*, and who dare stand to vmpire the matter vwith God? or to enter the lists and combat with his vvrath? O happy and ten times happy he, who with a charie and louing feare striues to stand fast in God, and is entirely knit vnto his Redeemer.

For dreadfull is the estate of him, who is forsaken of God, and wholly giuen vp vnto the vexation of the Deuill. *Saul* forsaken of a deere God, is now vexed of *Satan* and is plunged in a thousand despayres.

So long as *Saul* was led by the power and grace of Gods spirit, so long he possessed his soule in patience, liued with comfort and went chearefully on. But now all is come to another passe. It is a principle in Philosophie, the vnequall beating of the pulses doth argue the distemperature of the bodie: so disquiere and vnpeaceable carriage in a mans life, raging panges and turbulent fits they doe argue a minde that is not sanctified, and secretly bewray the thought to be deeply wounded. *Satan* hauing disquieted his conscience within, dazeled his eyes with false and fearefull obiects without. *Pereunibus nulle figura.* *Saul* feareth all things & is discontented at every thing: he suspecteth his owne wayes, hee distrusteth his owne children, he breaketh his oath, he regardeth not his promise,

August. de mirabilibus sacrae Scripturae, Vbi cumq; cum additamento dicitur spiritus Dei in libro Samuelis, intelligitur Diabolus

1 Sam. 23.8.

1 Sam. 19.6.

and 18.19.

mise, hee staineth his honour, hee accuseth his dearest friends, he refuseth his meat, he wallowes on the ground. he cannot rest on his bed, hee runs vp and downe the mountaines boiling in malice, and his thoughts pursued with such terrour, that his conscience is like a bloody field, where all hope and comfort lieth slaine.

Saul is vexed, Vexed in his soueraignie, because another was annoynted: vexed in his children, because *Jonathan* and *Micah* had conuayed away hisemie: vexed in his seruants, for hee sayd they had conspired against him: vexed in the Prophet *Samuel*, for he tore his garment because hee would not honour him: vexed in the Priesthood, because they helped *Danael* with a little shewbread: vexed in the dead, for he would faine raise *Samuel* from the graue: vexed in his affections, for Musicke was gotten to appeale them: vexed in his enemies, because God did not answer him eyther by *Urim* or Prophets: vexed in his conscience, for he confessed with teares that he sought his death who neuer thought him harme: vexed in his thoughts, and in all the powers of his soule, for whatsoeuer he did, or wheresoeuer he became, still, still he complained that the Lord was departed from him: as *Iob* sayth, *The terrours of God did fight against him.*

In the hundred and seuenth Psalm, and the 23. verse, the Prophet sayth, *They that goe to the Sea in ship, and occupie their businesse in deepe waters, those see the workes of the Lord, and his wonders in the deepe.* Surely, God is wonderfull in the billowes and surges of the Sea, wonderfull in the stormes and tempests of the winde, but aboue all most wonderfully wonderfull in the fierce tempests of his wrath. and in the bottomelesse deepe of his great & fearefull iudgements. Behold & consider *Saul*, before he had the damfels, whom he had clothed in scarlet, to sing before him, that he had killed his thousands; *Saul* before had all Israel to follow him at a becke, and prospered in all that he vndertooke; *Saul* before was honored of *Samuel* and

1 Sam. 18. 20.

1 Sam. 19. 13.

1 Sam. 19. 12.

1 Sam. 22. 8.

1 Sam. 15. 27.

1 Sam. 21. 6.

1 Sam. 28. 11.

1 Sam. 16. 23.

1 Sam. 28. 6.

1 Sam. 24. 17.
18.

1 Sam. 28. 15.

Iob 6. 4.

1. Sam. 10. 24.

1. Chron. 10. 6.

1. Chron. 10. 2.

2. Sam. 4. 4.

2. Sam. 6. 23.

1. Chron. 10. 2.

2. Sam. 21. 9.

2. Sam. 3. 27.

1. Chron. 10. 5.

1. Chron. 10. 3.

Vers. 4.

1. Sam. 31. 9.

1. Sam. 31. 10.

Vers. 10.

1. Chron. v. 10.

all the Prophets; *Saul* before had his subiects to bring him presents, and all the people shouted, *God save the King*. But now the iudgements of God come vpon him like thunderclaps, destruction vpon destruction, vengeance pursues and followes hotly after him, till both he and all his, are vterly swept away. The expresse words of the Scripture do manifest in the first of the *Chronicles* the tenth chapter, and the sixt verse, that he and all his house died together. Louely *Jonathan*, his valiant sonne and heire was slaine; *Mephibosheth* his Grand-child was stricken lame, and *Ishbosheth* his sonne murdered in his bed. *Micol* his daughter was for ever barren. *Amnidadab* and *Melchi* two other of his sonnes were killed of the Philistines, and their heads sent round about the country. Seuen of his kinsmen were hanged vp in chaines. *Abner* his Generall was sodainly stab'd, The Esquire that attended on his bodie imbrued his hands in his owne blood. *Saul* himselfe was first sorely wounded, and then in despair ran himselfe vpon the point of his owne sword. His bodie (irreproch) was stripped naked; his armour for a trophie was laid vp in Asteroth amongst his enemies; his quarters were hung vp vpon the walles of Bethshan to publike infamie; his head was set vp in the Temple of *Dagon* for a triumph; and last of all his soule (woe alas) his soule to torment is left for euer. O lamentable fall, O fearefull end for all men liuing to tremble at. Honourable personages and men of renowne, Flowers of your countrie, and Peeres of the land, see heere how the Lord of his free mercy raiseth aloft, and in his secret iudgement for sinne, dasheth downe to the dust of the earth againe. See heere how he restraineth the spirit of Princes, and how he beares himselfe wonderfully amongst the Potentates of the earth.

Though a man be borne of Nobles, and descended of royall parentage; Though he do abound in treasure, hauing masses and millions of glistening gold; Though he

be

be so beloued, that people shout as though the morning starres did smile and ioy to behold him; Though he be the Lord commander of as many warlike people as could shadow the Sunne, stiled with titles of renowne, applauded with praises, and his fame spread as farre as the pillars of the earth be founded. Alas, what is all this except a man stand found in the fauour of his God, guarded by his power, guided by his Spirit?

As all Israell then, Christendome now also rings of lamentable downefalls, the world stands amazed, and the same Lord sitteth still in his glorious throne. Take heed then of any examples which may blemish the shining glorie of your God: beware of an heart secretly prophane. Sell not saluation for filthy lucre, to beare out the pride and pleasure of this momentarie life: aboue all, euer take it the highest point of honour to be sincere and vncorrupt in matters of religion, and to be deuout and reuerend in the worship and seruice of the Lord. For the God whom wee doe professe, hee is the GOD of GODS, and LORD of LORDS; a mighty GOD and a terrible, who bringeth great men to nothing, and maketh the Lords of the earth as vanitie. In times past some wanted respect who now flourish in the Land, weigh rightly the louing kindenesse of the Lord, who hath cheared vp your countenance, and lift vp your heads. O turne not these graces into vnthankfulness: together with these blessings, let heroycall and Christian vertues shine in the face of the land: constancy and reuerence in Religion, a chaste life and honourable respect of posteritie, noble workes of pietie, for the honour of the King and good of the Common-wealth: compassion and kind dealing with Copy-holders and poore Tenants in the Country.

This is the course which will beautifie our profession, bepleasing to God, saue our soules, winne our aduersaries, and iustifie the truth of our cause vnto the death.

Blessed

The King of France but lately murdered.

Blessed, and thrice blessed be their name, blessed be their posteritie, and the Lord redouble it seauen-fold into their bosome, who with a sincere heart are watchfull ouer the publike state, regarding the honest Trades-man, the painfull Labourer, and pittying and consoorting poore people of the Land.

Assuredly the thoughts of great men, may fore-cast deepe desires and presse their spirits to the accomplishing of high attempts; but alas, they doe but sow the wind, and reape the whirle-winde; except all stand sure vpon this foundation, that it is, euer was, and still shall be the height of wisdom, and fulnesse of vnderstanding to be religious and feare the Lord.

The glory and greatnesse of Princes and mighty men riseth, groweth, and standeth meerely from affections truly knit, and endeouours humbly deuoted vnto the Lord: no longer of continuance, as vvee see by *Saul*, then they are guided by his blessed Spirit, and valued by the gracious acceptance of a mighty and fearefull God. Otherwise, the glory and popular fame of sundry flourishing in our age, is ended, it is swept away, they are gone, they are gone. Therefore this was the sweet counsell, and last words of *Dauid* vnto his Sonne *Solomon*, vpon his death-bed: *And thou my Sonne, know the God of thy Fathers, walke in his wayes, and serue him with a perfect heart, and then hee will confirme his promise; there shall neuer want one of thy loynes to sit vpon thy Throne for euer.*

The meanes then to establish your seed and your selues on earth and in heauen, both here and euer, is first to cleaue entirely vnto God, to stand fast in his loue, to haue a reuerend and fearefull care of his worship and religion; so doing, you and yours are surely the Lords; your bodies his, your soules his, your children his, both they and you settled and sealed vp in Gods euerlasting promise.

And

And you (Beloued Fathers and Brethren all,) vvhoe haue vouchsafed to heare this mournesfull end of *Saul*, remember, remember what the Lord did first for his part. Manifolde graces and sweet kindneses were louingly bestowed: neuer, neuer had *Saul* so smarted but that giuen grace was first neglected. Say then, and say truely, euery man in his owne soules, which of vs hath not the Lord respected. Many fauours passed, many blessings receiued. In the increase of vvealth; in prolonging of our dayes; in the aduancement of our state; in the hope and comfort of our Children; in dangers escaped, in helpe vnlooked for, at many a biting brunt. A thousand wayes hath the Lord secretly whispered tokens of Loue into our hearts, tracing after vs, calling and crying vnto vs, that at length ouercomming vs in Loue, vvee might not neglect his offered Grace, nor cause his louing Spirit to depart from vs, but that our hearts tender of his Loue, and reuerend in his Seruice, might tryumph in his praise and send forth ioyfull Thankesgiuing to his Name. These many yeeres hath the Lord delighted to doe vs good, and all our neighbour Nations round about vs can witnesse, that we haue had, and doe still inioy vndoubted testimonies of his fauour.

O vvhould to God there vvere such an heart in vs, that for all these mercies vvee vvhould serue the Lord and feare him, that hee might neuer repent him of his great and manifold graces, but that it may goe vvell vvith vs and our Children after vs, vvhen vvee shall vvalke before him in truth, and delight to doe that which is good and acceptable in his sight.

To vvich end, most gracious G O D and louing Father, vvith all humblenesse vvee entreat thee, leaue vs not vnto our selues, neyther giue vs ouer to be vexed of our Aduersaries, but thy most holy and

blesſed Spirit let it ſo dwell in our hearts, and poſſeſſe our ſoules, that it may informe our thoughts, ſeaſon our liues, direct all our actions, and comfortably continue with vs to our liues end, and that through Ieſus Chriſt, vvho vvith thee and the holy Ghoſt, three Perſons and one God, be praiſed now, bleſſed ſtill, and magnified euermore,

Amen.

F I N I S.

C 17692
62550

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION